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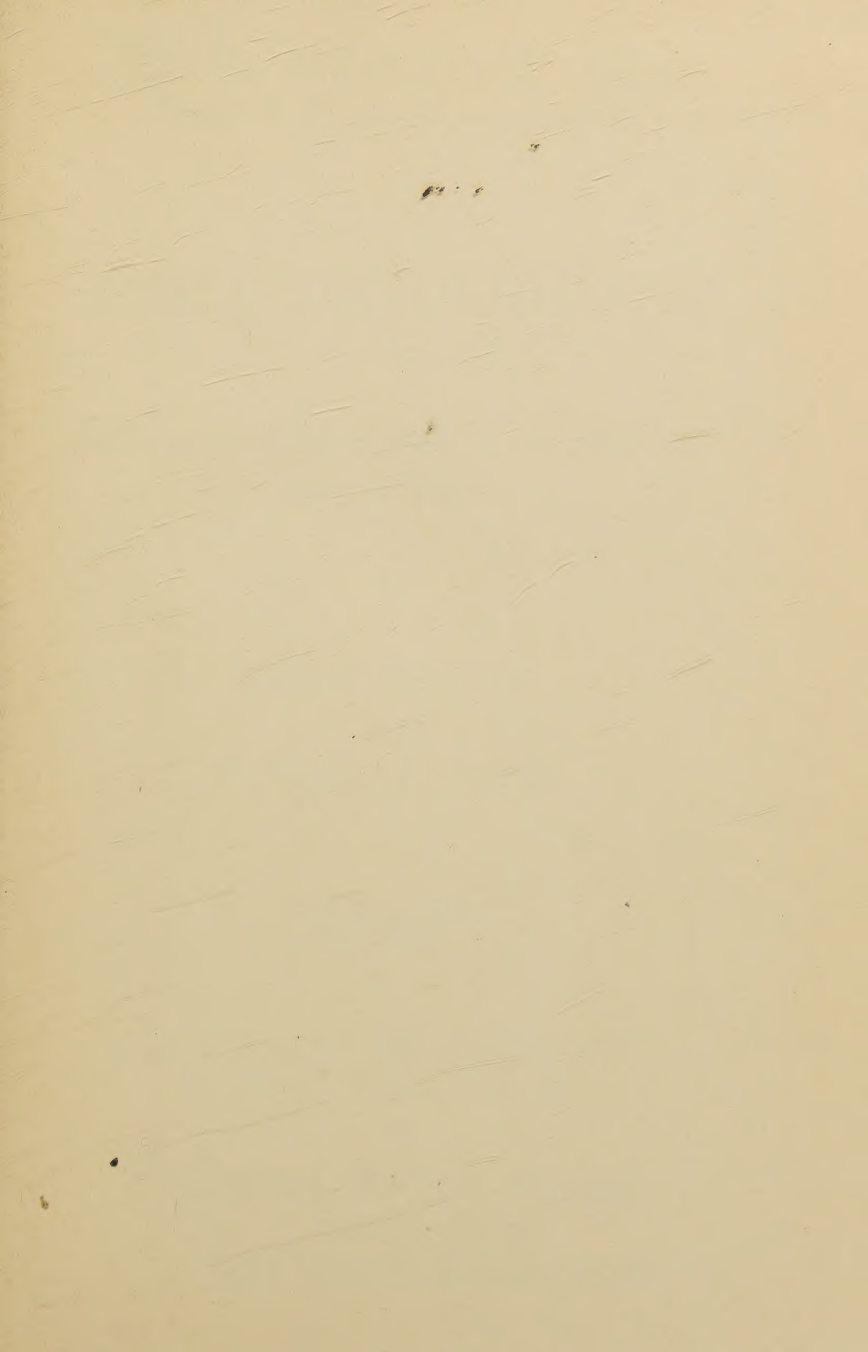
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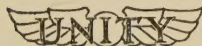
Helping the child to grow in the conscious-
ness of Truth

by

EDITH KINLEY

and

FRANCIS J. GABLE



UNITY SCHOOL OF CHRISTIANITY

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THE WHY OF THE BOOK

This work has been prepared in a spirit of loving service as a manual of suggestion and instruction for those who are charged with the joyous responsibility of helping to develop the child's inner consciousness of Truth.

While designed originally for use by teachers in Truth Sunday schools, the work has a broader field than that. Every Truth home should be a teaching agency; the ideas that apply to the Sunday school or to the Sunday school class apply with equal force to the home. The mother needs the same preparation, the same inspiration, and the same understanding of the child nature that the successful teacher needs.

The examples cited are gleaned from actual experiences in handling children both in the school and in the home.

It is hoped that "Child Unfoldment" may find a wide reading and an active use in Truth homes, and that it may stimulate the establishment and the growth of Truth Sunday schools. This result *must* attend the publication of this work if the Truth stu-

dents who have reached the years of maturity acquire a recognition of the oneness that exists between them and the children, a oneness that demands coöperation and mutual helpfulness. They then must learn from the children, and will feel impelled to give the children the benefit of their riper experience.

CHILD UNFOLDMENT

LESSON I

FUNCTION OF THE SUNDAY SCHOOL

A School for Bible Training

Atmosphere of the Sunday School

The Sunday School's Policy

Growth of the Sunday School

Small Classes

Absolute Rather than Competitive
Standards

The Social Side

FUNCTION OF THE SUNDAY SCHOOL

Every prospective teacher should acquire a vision of the whole function and aim of the Sunday school. Teaching a class efficiently is not an isolated task—it requires team work. Therefore the following suggestions as to the functions of the Sunday school are presented.

A SCHOOL FOR BIBLE TRAINING. The Sunday school is essentially a school for Bible training. The purpose of such training should be to present the Bible to children not as an abstract study, but as a study of the underlying principles of all law which are revealed in the symbolic teachings of the Bible.

The historical and the geographical aspects of the Bible should be touched upon only as they help to explain the symbolism.

The historical value of the Bible is great because the Bible antedates any secular history to which we have access. There is much of geographical interest in the Bible, as it tells of the dispersion of mankind upon the earth. But history and geog-

raphy make appeal only to the intellect, whereas the primal object of all Bible training should be not to stimulate intellectual activity but to awaken spiritual consciousness. The purpose of teaching the child to think along spiritual channels and in spiritual terms is to help him reach a place in development where he will be guided not by his intellect but by his spiritual knowing. A Sunday school that makes children alert mentally without making them living expressions of their inherent spiritual natures is not measuring up to its highest possibilities.

It is not the purpose of this manual to train children for service so that they in turn may become teachers of other children; those who become teachers should do so because desire for service is spontaneous in them—a natural expression of their realization of their spiritual mission. But if the Sunday school awakens the spiritual natures of pupils to such a degree that they naturally are inspired to service by the urge of divine love, that Sunday school has fulfilled its mission.

The Sunday school is the logical place for the child to receive spiritual training, because in secular training the spiritual factor either is not considered or else it is regarded as merely secondary.

The Sunday school is the natural gateway

through which the child enters upon a life of Christian living and Christian service. The work of the Sunday school should be regarded as the means by which the child's spiritual growth is nurtured and developed. Since the spirit that is back of every thought and every deed governs the nature of the thought and the deed, the importance of developing in the child the highest ideals and motives is apparent.

ATMOSPHERE OF THE SUNDAY SCHOOL. The Sunday school has a distinctive atmosphere to which every class, every teacher, and every pupil contributes. Each class should be made to feel its importance and its privilege as a member of the entire body. The order of the whole school is affected by the order that prevails in the classes. The Sunday school's general standard of interest, loyalty, and instruction is a composite of the standards of all the classes. One careless, uninterested, or disloyal class exerts an influence that is felt throughout the school, whereas an active, efficient class radiates a sense of activity and of efficiency that quickens the whole school.

Not only the teacher of each class, but the pupils as well, should be impressed with the relationship

that the class bears to the school. To class spirit should be added school spirit, to the end that every child may feel that he is an active coöperator with every power in the school.

In addition to the necessity for the teacher's having an understanding of the true purpose of the school, each pupil should be impressed with the reason why he is in Sunday school. He should be taught that as his mind is trained by study in the week-day school and as his body is developed by exercise, so should his spiritual nature—the part of him which should rule his mental and his physical activities—be given proper training and exercise.

THE SUNDAY SCHOOL'S POLICY. Every Sunday school should have a definite policy, which should be understood throughout the school, one to which every teacher should be willing to adhere. Usually each Sunday school has some outstanding aim. Some schools strive especially for large memberships, some for punctuality in attendance, some for social activities, some for large offerings, some for excellence in singing, some for high standard in public programs. The central aim of a Sunday school is not necessarily its only aim, but the central aim is most often stressed.

A Sunday school can have no higher goal toward which to work than that of inducing the pupils to express their highest spiritual natures in their week-day activities. A child who has been taught in a thorough manner to bring into manifestation his inner divine qualities will naturally express them in regular attendance, in promptness and orderliness, in love offerings, and in a natural and easy manner in whatever situation he may be placed; he will express a spontaneous joy in his work and in his play, and by his expression he will become a radiating center of health and happiness.

GROWTH OF THE SUNDAY SCHOOL. The growth of a school may be stimulated in many outer ways, but the surest and most permanent growth comes always from within. This inner growth results from the generating of such power of spiritual magnetism by those in the Sunday school that pupils are not only drawn to the school but are also held in it. Every school desires new pupils, but the holding of pupils after they have enrolled is of infinitely greater importance than enrolling new ones. Pupils may be permanently held in Sunday school only by their actual interest in that which the school gives them, or enables them to give to others. The pupils'

personal liking for teachers, the rewards that may be given to the children, or even the desires or the commands of parents, do not help permanent growth. Much has been said and written about "reaching the child;" the surest way to reach him is to enlist his attention and his sincere heart interest. Impressing upon him the fact that his spiritual growth is the basis of his mental and his physical growth is the most potent inducement to insure his regular attendance. The only pupils that a school really "reaches" are those who come to the school willingly and eagerly.

SMALL CLASSES. Children of the ages of fourteen and below should be grouped in small classes, the sizes of the classes depending, of course, upon the room and the teachers available; ten pupils should be the maximum number under the care of one teacher. Some of the advantages that are found in keeping classes small are here named.

Pupils can be given individual instruction, which is not possible in large groups.

The teacher can better understand and meet the needs of the pupils.

Each child can have more frequent opportunities to express.

The children can become more closely acquainted and more friendly.

Better order can be maintained.

When a class has grown beyond the maximum size previously suggested here, a division can be made in a tactful way without interfering with the individual progress of the children and without impairing the class spirit.

ABSOLUTE RATHER THAN COMPETITIVE STANDARDS. Competitive methods among classes sometimes provide a stimulus to growth, but such growth lacks permanency. The desire of the child to have his class outdo another class in attendance, in punctuality, in amount of offerings, does not constitute so enduring a grip upon his interest as does his natural impulse to strive for perfection in these things without regard to what other classes are doing. Children should be taught to have but one standard and one goal, the standard and the goal of perfection—which is not limited by the attainments of others.

The setting of an absolute goal in a class does not preclude an occasional reference to what other classes are doing. The children in one class should know something of the successes and the accomplishments of other classes and of other pupils, but the

knowledge should be given to them as suggestions or as inspiration rather than as incentives to rivalry.

THE SOCIAL SIDE. One of the secondary functions of the Sunday school is that of bringing children together on a plane of perfect equality. True, the child comes into association with other children at school and on the playground, but nowhere else can his relationship to others be so well established on a spiritual basis as in a place where spiritual influence and spiritual thinking are paramount.

Children should be made to know one another, and the spirit of friendliness should be made prominent in each class. A new pupil should be made to feel such a spirit so strongly on his first visit to a class that he will at once feel at home in the friendly atmosphere. It sometimes helps to make visitors and new pupils feel at home in the class if the lesson is stopped for a brief period while they are introduced and welcomed. Another plan of making strangers welcome is to appoint some member of the class to act as host or hostess to greet the new children who come to the class. A different member may serve in this capacity each week, or the term of each host or hostess may be extended to cover a month. As most children are eager to serve in some such way ap-

pointments for work of this kind may be made in the nature of rewards. Social activities at other than the Sunday school periods should have for their object the cementing of loving friendship among the pupils rather than the attracting of new pupils who may be drawn only by the prospects of a good time. Children who are backward or who do not make friends quickly and easily should be tactfully received so that they may be drawn without embarrassment or self-consciousness into the comradely spirit of the class.

Occasional visits of entire classes to other classes are often productive of good results, if such visits are arranged without interfering with the actual lesson work.

Important as the social features of the Sunday school are, the lesson study should be ever before the teacher as the dominant feature, and all other activities should be subordinated to it.

LESSON 2

PREPARATION FOR TEACHING

Consecrated Spiritual Service

True Education

Responsibility

Impersonality

Adaptability

Imagination

Patience

Tact

Love

Spiritual Living

PREPARATION FOR TEACHING

CONSECRATED SPIRITUAL SERVICE. Teaching is a consecrated service. Not only an understanding of Truth, but also a sincere effort to live Truth, is essential in those who would aspire to bring into expression the inherent divine qualities of children. Teaching the truths of Spirit gives one opportunity to express in a spiritual way. Expression is the surest means of growth, and while the time and effort that the teacher gives to his work may appear to be a sacrifice, the growth that he himself gains through teaching will prove ample recompense.

Instruction is not designed to show the child the superior knowledge of the teacher, or to inspire him by the teacher's personal example. The primal aim of all teaching, particularly of spiritual teaching, is to draw out the divine nature that is inherent in the child. This drawing out is accomplished by directing the child's thoughts into the proper channels. Since this manual is concerned chiefly with spiritual education, its text is confined largely to methods for training the child to think along spiritual lines in order

that his inner or spiritual nature may be drawn into expression.

TRUE EDUCATION. True education is not the cramming of tables of facts into the child's mind, but it is the helping him to arrange, to classify, and to use the facts that are within his grasp. The child's secular training teaches him to use physical facts; his spiritual education teaches him the relation that exists between physical phenomena and divine ideas. As he becomes impressed with this relationship he is enabled to distinguish true values from false and to arrange and to use the spiritual ideas that are back of every appearance. The child's possession of such ability immeasurably increases his understanding of the world about him, his utilization of his natural powers, and his joy in them.

The opportunity of unfolding spiritual truths to the young mind should be deemed the greatest opportunity that comes to one. In rising to this opportunity the teacher should develop certain qualities that will enable him to render the highest service to the child and to further his own growth.

RESPONSIBILITY. It is obvious that, in assuming the responsibility of teaching, one should expect

to devote to the work the time that is necessary for doing it most efficiently. Promptness should be an outstanding trait of every teacher. Frequent tardiness of the teacher will not only encourage a like laxity in the children, but it may give them a subconscious idea that the time that is given to them by the teacher is given grudgingly.

Should one be intrusted with the care of another's precious jewel for an hour each week, he should feel a deep sense of responsibility in the safe-keeping of that jewel. Infinitely greater should be the sense of responsibility that is felt by the teacher to whom the parent has intrusted not the body or the mind, but the potential spiritual possibilities of the child. This responsibility should not cause the teacher to feel anxiety over his charge, thereby impairing his teaching, but it should stimulate him to the highest and most joyous endeavor.

IMPERSONALITY. It is true that children become fond of their teachers, and that teachers, in turn, love their pupils as individuals; nevertheless the impersonal aspect of teaching should be stressed. Changes in the teaching force, and the advancement of children from one class to another, affect the routine work of the school much less when the teach-

ing is done in an impersonal way. An impersonal attitude does not mean an attitude of indifference or of coldness; the teacher who expresses true impersonality treats the class as a whole; he permits himself no suggestion of partiality. Where the truly impersonal note is sounded all the pupils of a class are drawn into the love and the interest of the teacher, and all are made to feel a sense of oneness. The following incident suggests the manner in which matters affecting a class may be presented and handled by the teacher in an entirely impersonal way.

"Oh, girls! Oh, Miss May! Something dreadful has happened."

There was at once a torrent of questions from the girls in the May Blossoms class as Sarah sank into her chair. Miss May calmly went on marking her attendance book as she said, "Get your breath, darling, and then tell it."

"Well," began the excited Sarah, "as I was getting the notebooks out of the locker I overheard the superintendent talking to a lady and they said—oh, Miss May, they were talking of dividing our class!"

There was a shocked silence, then an outbreak of protests. In the midst of the confusion Miss May did a strange thing: She laughed! It was a real laugh, too, with no make-believe about it. "What funny little Blossoms you are," she said. "Let me tell you of another little blossom, a red geranium.

"The little red geranium lived in a little earthen pot on a wide, sunny window sill. Every day the sun shone into the window for a few hours and every day a certain lady who loved flowers came and watered the little red geranium and the other flowers near it. It was altogether a wonderful life to live, the geranium thought, and it grew so big and strong that it quite outgrew its little earthen pot. One day the lady who loved flowers came and looked at it and said: 'Why, you dear, grown-up plant, it may be that my desire to have your brightness near me may be the means of retarding your growth. I'll transplant you to the garden tomorrow.'

"All night the red geranium worried and mourned and refused to be comforted by the pepper plant that stood near. 'How, oh, how, can I move from this great window sill? How can I live without my three hours of sunshine and my daily drink? Surely the lady has ceased to love me. Why, my roots will be lost without the friendly brown pot around them.'

"Weeks went by, and the wide window sill knew the red geranium no more. One day the pepper plant was moved nearer the outer edge of the sill. It looked into the garden, and there was its old friend, blooming away, gayer and happier than ever. 'Oh!' said the pepper plant, 'how does the window sill look to you now?'

"'Just as dear, only not so large,' answered the geranium.

"'And the sunshine?'

"'It is the same sunshine only there is lots more of it; and I have the same kind of water to drink, only

now I know it comes from heaven—all I need. And I have the whole wide earth to grow in—not just one dear little earthen pot.’

“ ‘And our lady who loves flowers—can she find you there?’

“ ‘Oh, yes, she admires me more than ever, now that I’ve grown so strong. She proved her love when she gave me this opportunity to grow.’ ”

ADAPTABILITY. No matter how successful a method of teaching has proved itself, the teacher never should cling to a method to which he has become in the slightest degree indifferent or which has become mere routine to him. The teacher can inspire the child only to the degree in which he himself is inspired; he can arouse interest only in that in which his own interest is alive; he can make real to the child only that which is real and vivid to himself.

The necessity for occasional change of method in teaching requires an adaptability on the part of the teacher that will keep him alert for new ways of presenting and impressing truths. An exchange of ideas with other teachers and occasional visits to other schools help to keep the teacher informed of methods that he may adapt to the needs of his own class.

IMAGINATION. The teacher should be able to think as a child thinks, to acquire the child's viewpoint. At the same time the teacher must keep in advance of the pupils, that he may lead them.

The faculty of imagination, even though it may not be highly developed in the teacher, should be kept alive and active. Since the imaginative faculty is very prominent in the child, the teacher can get the child's viewpoint only by seeing things in the imaginative aspects in which a child sees them.

Imagination is not opposed to practicality, as some persons believe; imagination points the way in which the practical mind may travel. Without imagination, which is sometimes called vision, the mind has a natural tendency to fall into grooves or ruts. The proper guidance of the imagination of the child puts the teacher and the child on a common footing and establishes a mutuality of interest between them.

PATIENCE. Patience is a highly important element in working with children. Back of the patience that is required in the teacher should be vision that can see the child's apparent indifference growing into active interest, childish energies being directed into constructive activities. The teacher's vision should see the child's possibilities as transcending the ap-

pearance of his shortcomings. The patience that is exercised by the teacher should be akin to that of a gardener who loves and nurtures a tender plant until it bursts into full bloom. "First the blade, then the ear, then the full grain in the ear."

Among the qualities that the teacher should cultivate is willingness to take a child's questions in the spirit in which they are asked. Adults often propound inquiries in a spirit of quibbling or of argument, but the child does not. When the child asks a question, no matter how irrelevant or how illogical it may sound, the teacher should accept it in sincerity. Teachers are as frequently amazed by the astuteness as by the irrelevancy of children's questions. The teacher is sometimes tempted—and incidentally the temptation represents the path of least resistance—to concentrate his effort upon the children who grasp things quickly, and to become impatient with or neglectful of those whose minds work more slowly and who therefore ask more questions and need more attention. The teacher's greatest opportunity for service lies where the need is greatest, and the time and the effort that are required to make clear any teachings that are obscure to the child's mind are well and profitably spent.

TACT. The element of tact that is so valuable in the teacher often consists more in his attitude than in the words that he speaks. Tact may be described as the observing, in all situations, of those things that make for harmony and oneness in the class, and as the overlooking of little incidental events that tend to disorder and to lack of interest. When a child is obviously trying to "show off," absolute indifference on the part of the teacher is often the surest way to discourage him. Again, the teacher's ignoring of a child's errors or statements that might cause humiliation or embarrassment is an effective way to win his gratitude, interest, and loyalty. Correction of a child's errors or reproof of his actual misconduct is usually most impressive if it be made privately, or made by what may be termed "silent" conversation.

The "silent" method may also be described as the sending of a telepathic message to the child. In fact, "silent" conversation is more effective than mere thought transference, for it is a direct appeal from the spiritual nature of the teacher to the Christ spirit in the child. It may take the form of a silent statement such as this: "*God works in you to will and to do whatsoever he wishes to be done by you.*" Such a method does not impose the will of the

teacher upon the child's will, but it calls forth an expression of the highest in the child.

The following account is an example of the tactful handling of a situation that might otherwise have become embarrassing to the child in the story.

The teacher was new, new to teaching as well as to the class, but at the end of the third lesson she felt that she was really gaining the attention of the little boys—all except one.

This boy was by far the best dressed and the best looking of the group; he was also the most inattentive. He lounged in his chair and looked bored, and no amount of talking, scolding, or joking could induce him to look otherwise. "Some mother's spoiled son," the teacher thought, and caused him to sit next to her at all times just so she would not have to face his indifference.

One Sunday she had really succeeded in forgetting him for a moment and she was telling the class about God's will toward his children. She explained that God always wanted his children to be happy, just as their own daddy did, and she was continuing with the comparison when she felt a small hand steal into hers beneath the table. With some difficulty she refrained from glancing at the child or from showing any surprise whatever; she just held tight to the hand and went on talking.

After a while her casual glance in his direction disclosed William, the indifferent, in tears. Of course, her first impulse was to exclaim, "What's the matter?" and

to inquire which boy had hurt his feelings; but instead, to shield him from the curiosity of the other boys, she started them on a lively search for certain words in the lesson leaflet and quite forgot to release his hand when it was time to go.

When the others had gone and he had regained his composure, he said, "It can't be true, what you said, 'cause I'm not happy, and nobody, especially my daddy, cares whether I am or not."

A few questions revealed the fact that William's mother was dead, that his father lived "'way off in Canada," and that for two years he had lived with a "kind of cousin" who had several small children of her own. The new teacher knew nothing to do, under the circumstances, except to repeat her first statements, but she felt that what the boy needed most was faith in his own father. The thought came to her: Did a father who would leave a small boy alone for two years deserve the boy's faith? However, that problem didn't seem important compared to the child's need for faith in something, so she talked of fathers in general and of their various ways of expressing their love for their children.

For weeks William seemed to grow happier and brighter each Sunday; then he quit coming to Sunday school. For three Sundays the teacher waited for him and grew more and more discouraged with herself as a Sunday school teacher. At last she heard of an excited little boy who had rushed into the library one afternoon and had asked some one to please tell his teacher that his daddy had come all the way from Canada and was

taking him home. He had said that he didn't know his teacher's name, but that she was a new teacher.

LOVE. To have the greatest effectiveness the teacher's work must be founded upon his love—love for the child and love for the opportunity of leading the child's thoughts and energies toward spiritual things. Divine love is never exclusive or limited; it never builds walls of separation. It is a highly attractive force that draws forth interest, loyalty, and freedom of expression. The most sincere expression of the teacher's love is not to be found in his words, but rather it is a subtle radiation that emanates from his mental attitude and manifests in his natural manner and demeanor. No simulation of love can long deceive the quick intuition of the child.

SPIRITUAL LIVING. "No Sunday school teacher is a real teacher on Sunday who is a teacher only on Sunday," says the Wichita Church Chronicle.

Spiritual self-training on the part of the teacher is the surest way to develop teaching ability. An important factor in such self-training is his daily living of the principles that he teaches on Sunday.

Though the children may seldom see the teacher outside of Sunday school they are quick to detect

or to learn of any failure on his part to measure up to the ideals that he has taught them, whether the failure comes in his home or in his social life, in his habits or in his business. The teacher's recognition of the fact that children are so discerning, coupled with his realization of the high privilege that teaching gives him, should be a constant incentive to his own spiritual growth.

A teacher who is constantly alert to his own development along spiritual lines radiates even more Truth to his class than he utters by word of mouth. In addition to this way of expressing Truth, his daily conscious contact with his inner spirit reveals to him the hidden truths in the lessons and gives to him greater power to express them in ways that meet the understanding of the children.

LESSON 3

TEACHING THE CHILD

Language

Illustrations

Fitting Ideas to Capacity

Imagination, Emotion, Impulse

Rhythm

Repetition

Teaching the Child of His Responsibility

Making Lessons Tangible

The Spirit of the Lesson

TEACHING THE CHILD

The child mind presents greater possibilities for instruction than the adult mind because it is more receptive and more impressionable.

Few experiences are more interesting than is that of watching the child's natural impulses toward good unfold and blossom under the guidance of skillful spiritual training.

LANGUAGE. The child not only speaks in a language that is all his own but he also thinks in it. His mind travels along lines of simplicity and joy. Certain words have a bright and an attractive appeal to him; he likes allusions to cheerful things. He does not comprehend meanings that are conveyed in long, involved sentences; lessons should be presented to him in terms such as have become part of his daily expression.

This does not mean that the teacher should use "baby talk," but it means that short words should predominate in his stories and in his illustrations.

ILLUSTRATIONS. Illustrations and similes that

are used to illumine the lesson teachings should be drawn from the ordinary activities in which the child engages. Since so large a part of the child's time is spent in play, his games and his toys afford a fertile field from which illustrations may be drawn. The beauty that is found in a sunset or in a painting is not so real to him as the red of his wagon or the bright colors that sparkle from his top as he spins it. The joy of service does not appeal to him so strongly as the joy that he finds in romping and in games.

FITTING IDEAS TO CAPACITY. The child's grasp on the things of the world is not developed to a degree that enables him to find much meaning in the comparisons and the likenesses that convey definite meaning to adults. He understands in terms of the things with which he has made personal contact. His ideas of distance and of space and of size are hazy and unformed. The distance "across the street" means much more to him than the distance that is expressed in feet or in yards; a man "the size of his father" is more real to him than a man "six feet tall." Virtually every idea that should be drawn from Bible lessons can be fitted to the child's understanding; the teacher's success lies largely in

his ability to reword and to reshape the lessons to fit the child's development.

IMAGINATION, EMOTION, IMPULSE. The play of imagination in a child can be used to impress him with truths that could be presented to adults only in their practical aspects. He can be made to see himself as a part of the lesson, or to see the lesson as a direct answer to an immediate need. Inciting the child's imagination holds his interest and makes a deeper impression upon him than does an appeal to his reason. He is more readily swayed by impulse or emotion than by logic.

RHYTHM. Rhythm is valuable because it elicits a response from the child's emotional nature. The child, even when very young, is more attracted by a moving object than by a still object. His eyes and his mind follow a thing in motion, whereas he might give no more than a passing glance or a casual thought to an inert object. Rhythm tends to put motion or action into passive statements, to fill them with interest for the child because it sets them in tune with something within himself. The narrative, or possibly the dramatic interest of nursery rimes, makes but slight appeal to the child in comparison

with the irresistible appeal of the jingles in which the narrative is couched. Many of the rimes are wholly illogical and appear ridiculous to the adult, because he sees that which is ludicrous or impossible in them, but the child passes lightly over their consistency, or their lack of it, and knows them by and for the melody that is in them.

Sunday school lessons need not be written in verse, but the teacher often can supply rhythm or melody in his expression and in his voice. Many of the individual lesson thoughts can be more simply expressed if they are put into verse form; the verse forms can then be memorized by the child.

REPETITION. The teacher should ever be mindful of the importance of repetition, and of the fact that by repeating vital points of the lesson he is building a deeper and more enduring trend of thought in the child.

Ideas are not born full-fledged in the child's mind; rather do they grow step by step. Repetition of salient truths tends to keep a perfect idea before the child's mind and to keep his interest centered upon that which it is desired to impress most deeply upon him.

The vital thought in many a lesson might be pre-

sented in a single sentence, but its presentation in varied forms and from various angles is possible. Each recurring statement of it fixes it more firmly in the child's mind and gives it greater reality in his consciousness.

TEACHING THE CHILD OF HIS RESPONSIBILITY. The child should be made to realize that he is responsible for his own actions and that he must bear the results of his actions. If he gives way to anger or to other negative emotions and thereby brings unpleasant consequences upon himself, he should be taught that the cause of his condition is within himself. There is an old proverb to the effect that "the burnt child dreads the fire." After the child has become thoroughly impressed with the fact that his physical or his mental discomfort is the direct, inevitable result of his own acts or of his own thinking, he soon ceases to act or to think in ways that cause such discomfort. The child should be made to feel that the teacher has a responsibility to the school and he should be taught of his own responsibility to the class. He is jointly responsible with the other members of the class for its deportment and for its efficiency. He should know that his class may be judged by other classes according to his conduct and

his interest. When he has learned that he can raise or can lower the standard of the whole class and of the whole school his interest is deepened, and he thinks and acts in terms of such responsibility. The average child will take pride in doing things for the good of the class that he would not think of doing for himself alone.

One teacher employs an interesting method of impressing her class with its responsibility. She talks to them as follows:

"I have a happy surprise this morning, but I can't tell about it until every pair of little hands is folded on the table and every little foot rests firmly on the floor. Now I don't suppose that any one can guess what I have in this beautiful colored box. There! Teddy has guessed it already. He says that he likes picture puzzles. That's what it is—a picture puzzle. Now, we shall turn out all the little pieces upon the table and see whether we can put them all back together again to make a beautiful picture. Let Baby Sister help too, Jane. Isn't it a beautiful picture? What is it about? Yes, there are trees and flowers and grass and birds and a tiny white cloud and a big white cloud and, yes, a house there on the hill and I suppose that there is another house, and perhaps a church, over the hill out of our sight. Now let's play a game with our puzzle. I shall give each of you one of the pieces to hold and then I'll call the roll, and as I call your name you may put

your piece where it belongs. You see, we shall play that the whole picture is the class and each one must come and do his part, fit in his piece of the picture, before the class is complete, or before the picture is finished. Now, what's the matter, do you think? Yes, there is one piece missing and that is what happens to our class when one of you stays at home: It just isn't all here, it isn't complete. Here is our lost piece. Baby Sister was trying to eat it. It is the piece with the tiny cloud on it. Who would think that a tiny white cloud is so important? Yet we couldn't finish our picture without it. Now shall we play that our picture is the whole Sunday school? Each of you may hold a piece that stands for some class or for some teacher. First, choose what class you want to stand for and then, as I call the names of the classes, you must fit your piece into the picture. There, isn't it a wonderful Sunday school?

"Now we are going to have fun. I am going to cut this puzzle into many tiny, tiny pieces and see whether we can get it all back together again. This time the picture represents or stands for the whole big world—God's big, beautiful world. Each of you has one tiny part to play, one little piece to hold, and if your little bit of piece gets broken or soiled or lost, the world won't be so pretty, will it? That's fine! Every one has taken such good care of his part that our world is all beautiful again. Can you remember that each one of you really and truly has a part in God's big world, not just in the picture puzzle, but in the world itself, and that no

matter how little you are the world needs you (remember when we lost the tiny cloud?), and that you must keep yourselves clean and sweet and good to keep the world the beautiful thing that God made it to be?"

MAKING LESSONS TANGIBLE. The fundamental truth of each lesson should be definitely linked with every expression of interest that the child exhibits. To the degree in which the teacher is successful in doing this will the lesson become of intense interest to the child. Few of the teachings of Jesus are in abstract form; he commonly used parables that touched the everyday lives of his hearers; therefore his teachings were neither over their heads nor beneath their interest. The truths about life should be taught to the child in such a way that he can apply them to his spiritual, mental, and physical life. Courage should be presented so as to show the relation between its moral and its physical aspects; freedom should be taught as meaning freedom from all negative conditions; purity should be shown as an actual quality of mind and of heart. In like manner all the other qualities that religious training is intended to inculcate should be presented in tangible, understandable form.

The lesson story should be made a realistic part

of the child's own life in order that he may become imbued with the spirit of it.

The following account presents an excellent illustration of making a lesson in Truth tangible.

"Please, Mrs. Drake, let's all just visit today. We've had this Good Samaritan lesson so many times that I'm sure we don't need it again." The girls were addressing their teacher.

"Well, what is it about?" inquired Mrs. Drake.

"Oh, it just teaches us to be good to everybody else because every one else is our neighbor," answered the girls.

"Since you are so sure that you know the lesson, I shall visit Miss Steel's class for a few minutes." So saying, Mrs. Drake left them alone.

The girls chatted about their school and their friends and their Sunday school, and Mrs. Drake returned in time to hear Betty say: "You know that Brown girl that got into all that trouble up at school and had to quit? Well, I saw her in our own Sunday school this morning."

"Didn't she go to the Mount Hope Sunday school?" some one asked.

"She used to, but I suppose they froze her out just as her club and the high school did. And if what I hear is true, she deserves all she is getting. Who do you suppose had the nerve to bring her over here? If she isn't good enough for Mount Hope I'm sure we don't want her. Anyway, we have too much class spirit ever to let her enter our class."

“What is our class spirit?” asked Mrs. Drake. “Miss Steel’s girls were talking just now of the courage of the Samaritan. It did take courage for him to stop and befriend a person whom he knew his friends would not associate with. He probably knew that they would ridicule him. It takes much more courage to face the ridicule of one’s friends than to face a physical danger. And this person that brought the Brown girl to our Sunday school really *must* have had a lot of nerve (if nerve means courage). She probably knew what you would say and think, but she ran the risk of being ‘frozen out’ herself to befriend a girl that has been robbed of her good reputation, and whom ‘the priest and the Levite’ (the club, the school, and the church) have passed by. This Brown girl is our neighbor; the good Samaritan has brought her to our inn for shelter. Shall we keep her here and heal her hurts, or shall we ‘freeze her out’? What is our class spirit?”

THE SPIRIT OF THE LESSON. Often that which may be called the mechanism of a lesson, that is, the form and the style in which it is presented, may be a bar to the spirit of the lesson. A child may become so interested in memorizing the exact words in which a truth is conveyed that he altogether misses the teaching that the words are intended to present. Spiritual lessons should be presented in pure, simple language, yet the lesson should not be obscured by

too precise statements or by quibbling over fine shades of meaning in words.

Sometimes in illustrating a lesson the teacher may present a comparison that is so vivid that the comparison instead of the lesson becomes the central idea in the child's mind. Care should be used to keep the salient facts of the teaching from being overshadowed by similes, comparisons, or illustrations. The purpose of teaching is to impregnate the spirit of the child with the spirit of the lesson.

Some of the more important features in child training are treated in subsequent lessons.

LESSON 4

AROUSING INTEREST AND HOLDING ATTENTION

Making Lessons Real

Visualization

Using Positive Statements

Discipline

Rewards and Amusement

AROUSING INTEREST AND HOLDING ATTENTION

The child's interest in the lesson is no greater than the interest that is shown by the teacher. Children are quick to detect indifference or carelessness on the part of their teachers and they are equally quick to manifest the same qualities.

MAKING LESSONS REAL. The child imagines as real the thing in which he is primarily interested. He is fond of fairy stories because fairies are real to him. One teacher brought out the reality of a certain lesson by talking to her class in the following manner:

"Most children love to hear fairy stories, but did you ever try to live one? It's fun. I am living one this minute. I am a good fairy grandmother and all you children are my fairy helpers. Let's see what good things we can find to do today. I am very, very wise, and I can see one fairy among us over whom the fairy, Mischief, has cast an evil spell, causing him to appear restless and rude. Mischief's spell is so complete that even the rude fairy himself doesn't remember that he is really a little prince and he thinks that he has to go

about pushing and shoving other fairies and doing just as Mischief tells him. Being a very wise fairy grandmother, I know how to break the spell. Shall I do it? Will you all help? Let's let George be the rude fairy, because George really does seem to be under a spell of Mischief this morning. Now, how does a good fairy always break an evil spell? By giving the one under the spell some seemingly difficult task to perform, of course. But you remember that the task is never difficult after you get to it. Now what shall we give George—excuse me, the rude fairy—to do? Let's read the Sunday school lesson over and then ask him to tell us the story in his own words. That sounds hard but it isn't and the rest of you fairies may help when you can, but you are helping most when you are believing in the rude fairy. Believe that he can win. When the story is over every one can see George as the little prince, a perfect child of God, the King."

In playing a game the child is most vitally interested in himself. He personalizes characters or animals that he sees or of which he is told and he sees himself doing the things that they are doing. After children have witnessed a circus performance their highest ambitions often take, for a time, the form of emulating the characters that have captured their interest, and we see them actually trying to be clowns and acrobats. The child's ambition along a specific line is often aroused by his desire to emulate some

speaker or some musician and this desire may become so strong that it will shape his whole life.

It is obvious therefore that the child's interest is aroused and his attention is held by the teacher's making the lesson so real to him that he can see himself living the teaching that is presented. A Truth application may be given to some of the most irrelevant words and deeds that the child may say and do. By making such application the teacher may serve the double purpose of linking the lesson with the child's trend of thought and of introducing an element of surprise that immediately arrests and holds his attention.

VISUALIZATION. Frequently the child manifests an apparent lack of interest because he does not comprehend the real meaning of the lesson that is being taught. His position in such a case may be compared to that of an adult who listens to a highly scientific lecture but is unable to grasp the meaning of what is said, because of the technical language in which it is presented. In both instances the attention and the interest soon begin to lag.

In such instances visualization is a great aid to holding the attention, for children as well as adults are more easily and more deeply impressed by what

they see than by what they hear. A lecturer on so scientific a subject as the gyroscope—which sounds like an abstruse topic to the average person—makes his lecture intensely interesting by presenting to his audience the actual workings of the gyroscope by means of small models which illustrate its action and its uses.

In the same manner the Sunday school lessons can be made interesting by methods of visual presentation. In the case of small children the visualization may take the form of pictures or of small object lessons that bring out the teachings; with older children pictures are helpful, also, and blackboard work is recommended.

USING POSITIVE STATEMENTS. Do not make negative statements to or about a child. Instead of suggesting that he is "always late," make for him and to him an affirmation that will develop promptness. Do not put a child upon the defensive, for if he is made to feel a necessity for resisting the teacher's attitude or words he loses confidence and, as a natural result, his interest wanes.

Holding the interest of the child insures his regular attendance. No other method of building a Sunday school numerically is so effective as that of

keeping the children so interested in the work that each one feels that his absence from a lesson would be a distinct loss to him.

The following story is related to show how one teacher won a child's confidence by making tactful affirmations.

Roland had not wanted to go to Sunday school, but when he had to leave his home and stay with an aunt in another town this aunt made it necessary for him to go to Sunday school. So Roland became a member of Mr. Knight's class. Now Mr. Knight was a believer in repetition. It was his custom to start each lesson with the same question: "What and where is God?" The boys took pride in having new answers, thus bringing out more and more the attributes of God. There were several more questions that Mr. Knight asked each Sunday and he felt that the answers to these questions would serve to fix the principles of Truth firmly in the minds of the boys.

On Roland's first Sunday in Mr. Knight's class he seemed to be determined to make some one pay for his having to go to Sunday school, and when the other boys were telling what they thought God to be, Roland loudly declared God to be a man.

Mr. Knight said: "That is right. God is a man—in fact, God is the real self of every man."

Roland was sullen. "That wasn't what I meant, and you knew it," he told Mr. Knight, whereupon that

gentleman apologized and complimented Roland on standing up for the truth as he saw it.

Many times during the next few weeks Roland tried to argue with Mr. Knight and the boys over the answers to the questions, but always Mr. Knight's patience and tact saved the situation and always he praised Roland for his honesty.

On the Sunday before Roland was to return to his own home the superintendent asked whether he wouldn't like to stand up before the Sunday school and answer Mr. Knight's questions just to show how much he had learned. A wicked little gleam came into Roland's eyes as he said that he should "like it fine, but would Mr. Knight like it?" Mr. Knight said that he should. The boys protested that to judge them by Roland's showing would not be fair as Roland would give answers that had never been taught in their class. Mr. Knight said that it was fair enough. "I must teach the truth as I see it and Roland must answer the questions truthfully as he sees the truth. I know he will tell the truth."

It was a tense moment for the boys as Roland faced the Sunday school and Mr. Knight quietly put his first question, "What is God?"

Roland was flushed and smiling as he opened his lips to reply, but the answer that he had intended to make never came. He hesitated, turned a little pale, and then in a very low tone answered, "God is love."

He answered all the other questions as he had been

taught, and Mr. Knight had reason to feel proud of his pupil.

Later, in the class, Roland said: "Mr. Knight, I just couldn't let you and the fellows down this morning—you've all been so decent to me. And another thing: I realized for the first time as I stood up there that if I really told the truth as you always say I do, I would have to give answers just like the other boys do, because those answers are what I believe."

DISCIPLINE. Sometimes the child's lack of interest is due to the fact that proper order is not maintained in the class. While a degree of discipline is essential, scolding or harshness is not conducive to the child's highest good. The easier way, the Truth way, is to instill into him a sincere desire to do right because of his love of the right. Whenever it seems necessary to use discipline in handling a child it should be done in a manner that will not cause him humiliation or a sense of hurt. The love way is most effective, as it puts him on his honor and gives him a powerful incentive to do only that which is prompted by his higher nature.

Whatever form of discipline is used, it should be followed by an explanation of why it was necessary. It is asking too much to insist upon a child's doing a thing because his teacher tells him to do it;

he is entitled to know that certain matters of system and of order are necessary, not only that he may receive the highest benefit from the teaching, but also that the whole class and the school may be conducted for the greatest good of all. One simple lesson, particularly one earnest example, illustrating the right way of doing a thing is more effective than the telling of a hundred ways in which it should not be done.

REWARDS AND AMUSEMENT. Occasionally a teacher feels that it is necessary to insure children's interest by the promise of gifts or rewards. Such a policy establishes false standards in the children, and does not elicit their sincere interest. This method also makes more difficult the task of other teachers who may succeed to the class or to whose care the children may be transferred. The foregoing caution concerning rewards is intended to apply primarily to personal gifts from the teachers, and does not preclude the awarding by the school of suitable expressions of appreciation for attendance, punctuality, good work, or similar manifestations of loyalty and faithfulness. Rewards made by the school are intended not for the purpose of holding the child's interest but to teach him that his own right actions

form an attractive force to bring good back to him.

The teacher should not make the mistake of thinking that in order to hold the child's attention he must keep him amused. Amusement does not necessarily command attention to the lesson. The child's natural instincts coupled with his highly imaginative nature make him capable of amusing himself (for example, a child will play with a piece of paper, or with a stick, imagining it to be a toy). The art of holding his attention rests in directing his instinct and his imagination—in other words, his interest—to the salient features of the lesson in hand.

LESSON 5

ASSOCIATION OF IDEAS

Bible Symbolism

Specific Applications

Steps in Creative Processes

A Varied Association

• Abstract and Concrete Expressions

The Body as a Mechanism

Associating Bible Lessons

ASSOCIATION OF IDEAS

Association of ideas induced by vivid word pictures of Bible lore should lead the child into the corresponding aspect of his own thought habits.

BIBLE SYMBOLISM. So that the teacher may develop in the child the proper association of ideas in regard to the Bible, a comparison between the old and the new methods of teaching the Bible is made here. The point to be stressed is that the Truth teaching is based on the spiritual meaning that is involved in Biblical accounts. The person, the place, or the incident, as viewed from a historical or a material standpoint, is merely incidental—a part of the symbolism which conveys a spiritual idea.

The teachings of the Bible, when viewed in their historical or in their ethical aspects alone, make comparatively little appeal to the child. But when he is taught to associate each lesson with his own activities and his own desires, his interest is easily held.

The wanderings of the Israelites are symbolical of the movement of man's highest spiritual thoughts in leading his soul out of the darkness of ignorance

and materiality (Egypt) into spiritual consciousness (the Promised Land). The experiences of the Hebrew nation under its various kings portray human experiences under the rule of various dominating thoughts. David's succeeding Saul as ruler symbolizes love's supplanting human will. The journeys of Paul strikingly picture man's spiritual nature carrying the Gospel into all his activities. The life of Jesus is a representation of the working of the Christ spirit in us.

All the outstanding Bible lessons, in both the Old Testament and the New Testament, may be made applicable to life through similar association of ideas.

SPECIFIC APPLICATIONS. The symbolism of the Bible teaching should be explained to the child not only in a general way, but it also should be applied specifically to his own life.

Every lesson should be associated in the child's mind with his own activities and desires; otherwise it becomes to him only an academic teaching of little interest and of less value.

The following account is related of a teacher who obtained and held the close attention of a class of boys by making the lesson real to them by its ap-

plication to their affairs. She associated the idea of the lesson definitely with the interests of the individual members of the class.

The boys were talking, seemingly all at once: "Good old Ben has lost his bike." "Gosh! and Ben had saved a year or more for that bike, too. What a rotten shame." "Cheese it, guys, here's the teacher. I'll bet she will feel terrible about it, too." . . . "Can you beat it? All she said was, 'So sorry, Ben. Now boys, let's get on with the lesson.' All you can expect from a woman, though." "She should worry about a bicycle—she never had one. Well, a fellow always has to be polite, so now we have to talk about love and joy and service for a while. Poor old Ben—gee, I hope he isn't going to cry."

The teacher was conscious of the disturbing undercurrent and felt that she might as well have read the lesson to an empty room, so completely was she shut out from their attention. She had tried to be very sweet to the boys and yet they all looked sullen and kept glancing at Ben. Could that tiresome bicycle be the cause? She might just as well find out. She was not doing anything with the lesson, anyway. So ran her thoughts. Then suddenly she said, "Boys, let's put the leaflet away and ask Ben to tell us how he happened to lose his bicycle."

Ben began rather doubtfully. He was thinking that maybe this was "on the level," or maybe she was going to "call him down" for talking too much in class. But he wasn't long in doubt for when he had finished, the

teacher was not only seeing and feeling as a boy would see and feel, but she was talking a boy's language as well.

"Gee, Ben," she said, "that is tough, but I know there is something we can do about it even if your dad and the police have failed. What would you fellows suggest?"

The teacher had learned a lesson in tolerance and imagination, yet when Mike suggested that they all whistle for Ben's bicycle she barely checked a sharp rebuke, and asked him what he meant. He explained that when they whistled, good words just naturally fitted themselves into the tune, and he illustrated his meaning by whistling these words, "My own will come to me." And when the other boys, of their own accord, began recalling Sunday school lessons that gave instances where faith had overcome various appearances of evil, the teacher and Ben agreed that there was "some sense to a lesson that really helps a fellow when he needs help."

STEPS IN CREATIVE PROCESSES. The most vital association of ideas lies in the relationship that exists between the workings of Divine Mind and the activities of mortal mind. One can most easily establish this relationship in the mind of the child by teaching him the three essential steps in the creative processes: first, the mind; second, the idea; third, the manifest or visible form. He can be made to

understand that everything that he sees or uses was at one time no more than an idea, and that the idea came from Divine Mind. If he can be led to view everything in this light he naturally will come to associate every visible form with the spiritual idea back of it; in other words, he will see things from a spiritual viewpoint.

The next development that will proceed from the association of ideas that is encouraged by the foregoing method will come to the child upon his learning to associate his conditions with his thoughts. He will see that a condition of unhappiness follows a mental attitude that is not constructive. He will learn, by associating unpleasant conditions with wrong thinking or with negative words, to avoid harboring thoughts or speaking words that do not build for his good. He should be taught to associate every effect with its mental cause.

A VARIED ASSOCIATION. Each teacher has his own individual mode of expression and for him most of the lessons are naturally associated with that mode. One teacher may find a health application in nearly every lesson, because he associates the idea of health with spiritual teaching. Another will find that those same lessons suggest life; another, love;

and still another, joy. The individuality of a teacher expresses in this individual way, and because a specific association has become fixed in his mind he may be inclined to overlook the many other associated ideas that may be drawn from the lesson. Yet care should be taken that spiritual lessons have a well-rounded association in the child's mind, covering his every need.

The attributes of God are so varied in form that the human vision must constantly be enlarged that it may comprehend more of them. The teacher and the child grow together in spiritual understanding as the lessons are made to reveal the various aspects of the Infinite.

ABSTRACT AND CONCRETE EXPRESSIONS. Life and all its attributes should be associated in the child's mind with the omnipresent good which God is. It is easy for the child to look upon the attributes of God in purely an abstract way. This tendency can be corrected only by establishing in mind the relationship that exists between the abstract qualities of God and their concrete expressions. The teacher should show the child that the power that he uses in his games is akin to the Power that holds the worlds in their places; that the intelligence that

he displays in his school work is part of the universal intelligence that makes plants grow; that the life in him is part of the life that is in all beings. The child's realization that the great love of God is expressed in his own childlike love of his fellows tends to make him more kindly and considerate of them. He can be made to understand that the purity of God finds expression in the cleanliness of his mind and of his body; that meekness comes from spiritual strength.

The following account shows how one teacher explained an abstract expression in concrete terms.

There was a little stir of relief as the teacher laid the lesson leaflet aside with an air of finality. The subject of the lesson had been "The omnipresence of God," and because the word "omnipresence" had appeared several times at the beginning of the lesson and had seemed difficult to understand, the children had made but very little effort to understand any of the lesson. The teacher addressed one of the children: "Billy, did you say you had a new kite for your birthday? How was the wind for flying kites this morning?"

Several of the boys answered that the wind was "just right" that morning.

"Oh, were you all flying kites?" she asked.

"You don't have to actually fly kites to tell how the wind is," Billy said. "Why, I can tell that without even going outside."

"How can you tell, Billy? You can't see the wind, can you?" asked the teacher.

"No," Billy replied, "but you can see what it does to things that you do see, such as trees and grass and birds and clouds, and if you go outside you can feel it, too."

"Suppose you stayed inside and pulled the shades down—then you could neither feel it nor see the effect of it," said the teacher. "Would the wind still be blowing, do you think?"

This brought a laugh from the boys. "Why, of course!" affirmed Billy. "I know it's blowing, and I am going up by the schoolhouse after Sunday school and fly my new kite."

"But you can't see as far as the schoolhouse; are you sure the wind is blowing there?"

Billy was confused. "Oh, *seeing* hasn't anything to do with it. Wind is just air in motion and air is everywhere whether you see it or not. I learned that in school."

"Good for you, Billy!" exclaimed the teacher. "Now, boys, in Sunday school today you are to learn that omnipresent means everywhere present. God is omnipresent—present everywhere—as Billy says the air is. When air is in motion we say it is wind and we can see the effect of it on trees and grass and other growing things. When we think of God as life we can see the effect of God in trees and grass, too. You know there is wind when you feel it on your face, and you know you must have life (God) before you can *feel* anything.

Seeing has nothing to do with it. We know God is all about us, but we actually see and feel God only as life, love, joy, and so forth."

THE BODY AS A MECHANISM. It is possible to arouse the child's interest in the care of his body by teaching him to compare his body with an automobile. He develops speed and power as his engine (his vital organs) is kept in good condition. His food is the gasoline and the oil that feed the engine; and they must be pure and of the right kind to produce the best results. The teacher's ingenuity will suggest other likenesses that may be pointed out to encourage the child to keep his "high-powered machine" in perfect condition. Bodily cleanliness, the brushing of teeth, the combing of hair, and the care of nails, and the like, may be compared to polishing a car.

One important feature of such a comparison of ideas is the impressing of the child with the fact that the driver is the important element in the care and the use of the car, the driver of his body, of course, being his mind. Poor driving (poor thinking) may cause a wreck, as may also the permitting of any part of the car to become defective.

ASSOCIATING BIBLE LESSONS. One may develop an important association of ideas in the child mind by showing him the similarity of various portions of Bible teaching to various other portions: Many miracles such as Jesus performed had been done hundreds of years before by the Hebrew prophets. Supply was miraculously obtained by Elijah and by Moses, through the same power by which Jesus fed the multitudes and changed the water to wine. Elijah restored life to the widow's son and Elisha brought to life the son of the Shunammite woman as Jesus restored life to Lazarus and to the daughter of Jairus; Elijah and Elisha each divided the waters of the Jordan, as Moses divided the waters of the Red Sea; the works of Paul, and of his associates also, were similar to the works of Jesus. The many prophecies in the Old Testament that were fulfilled in the life of Jesus signify the underlying spiritual thought that characterizes the entire Bible. The bringing of these associations to the mind of the child will not only impress him with the oneness of all spiritual teaching, but will also teach him to look for and to find likenesses in the Bible rather than differences and apparent inconsistencies.

LESSON 6

ENCOURAGING EXPRESSION

Oral Expression

Written Expression

Expression through Action

Expression in Class

Expression in Play

Expression in Work

Removing Inhibitions

ENCOURAGING EXPRESSION

When one has put an idea into expression it no longer remains merely an idea; it becomes, through expression, a vital part of his inner being. One's repetition of expression fixes it as habit and causes one to act upon it spontaneously.

For this reason the teacher should endeavor to train his pupils to make the lessons alive by putting them into expression through words or deeds.

ORAL EXPRESSION. The putting of a lesson into words is the first and the simplest form of expressing it. The teacher may have the pupils read the lesson aloud or have some of the pupils tell the story of the lesson or elicit their comments on the teachings. Some children naturally like to speak and to read, and the teacher should see that all the pupils are drawn into the discussion and the reading so that a few do not monopolize the floor during the entire class period. In encouraging verbal expression in the pupils the teacher should remember that one sentence read or spoken by a pupil usually makes a deeper impression upon him than several sentences

that he merely hears read or that he reads silently.

The encouragement of oral expression is important not alone for its value in impressing the lesson upon the child, but also for the varied viewpoints that are expressed by the pupil, giving the others in the class a broader view of the lesson and stimulating deeper thinking upon the lesson.

WRITTEN EXPRESSION. The child's written expression of the lesson probably makes the deepest impression upon him, because, in addition to the necessity for his thinking about the lesson in order to write about it, he also sees what he writes, and therefore he not only expresses but he visualizes as well.

Written expression may be encouraged by the use of a blackboard on which the pupils in turn may write their ideas concerning the lesson. A more valuable form of written expression is in the pupils' use of individual notebooks in which they may be encouraged to write their own summaries of the salient teachings of the lesson. Continuous written expression by the child develops his ability both to understand and to express. Some children's notebooks disclose many original and valuable ideas.

Another value of the use of notebooks is in the

fact that the lessons are kept and may be referred to later in connection with other lessons or in refreshing the pupils' memories.

One teacher obtained excellent results by giving his pupils occasional written examinations or reviews similar to those conducted in week-day schools; this was in addition to the regular use of notebooks.

Other advantages of written expression are suggested in the following illustration:

Every one admitted that Annabel was the brightest child in the class. She was a pretty child, unusually large and well developed for her age; her mental development was really wonderful. She was sweet and loving, and the class all loved her very much.

"If only they were all like Annabel," the teacher sighed to an adult who was visiting the class one day. "I've taught a long time but never have I had such a class. Annabel is the only one of them that ever tries to express original ideas and she tries so hard to help them all and to help me. Just watch her."

And indeed, Annabel was worth watching. The children were taking turns at reading paragraphs from the lesson leaflet. Annabel started the reading. She read well and with expression. Then she helped each of the other little ones with his paragraph; if any one of them hesitated over a word she pronounced it for him; if any one seemed uncertain over the meaning of a sentence she explained it to him; she told each one when

to begin and where to stop. Afterward she gave a good summary of the lesson, asked some intelligent questions, and answered all the teacher's questions. But, as the teacher had said, "No one else ventured to give an opinion."

"What is the matter with them?" asked the teacher of the visitor when the children had gone.

"If you really want to know—I think it is Annabel," answered the visitor.

The teacher was shocked. "How could it be Annabel? Why, she's the brightest child I've ever known. The children all love her as much as I do. I'm sure they don't resent her cleverness. She gives them plenty of chances and encouragement to express if they only would."

"It is not resentment that they feel toward Annabel, but awe," surmised the visitor. "Their efforts would fall so far below her standard that they haven't the courage to try. They can't begin to do it as well as she does, so they probably say to themselves, 'Why not let Annabel do it?' They are glad to have her do it."

"You may be right," said the teacher, "but what am I to do? I don't want to discourage Annabel."

"Why don't you try them on written work for a while? Annabel will express just the same and her expression will not embarrass the others with a feeling of inferiority; also you can distribute the praise a little more evenly through the class, and no one but yourself will know how much praise and encouragement each child deserves and how much effort each one is making."

EXPRESSION THROUGH ACTION. Expression in the form of action is valuable in teaching the child because all children are attracted by action, whether they merely witness it or take part in it. An evidence of this fact may be seen by noting the difference between the child's interest in still pictures and his interest in motion pictures, or between his interest in an object that is stationary before him and his interest in the same object when it is put in some form of motion. If the child takes part in some sort of action that expresses a thought in the lesson, he makes that lesson a part of himself; if he sings a song or recites a poem and accompanies it with some appropriate action, he not only enjoys it more but he is more deeply impressed by it than he would be if the action were omitted.

Many lessons readily lend themselves to action on the part of the children. The children may reenact the action that takes place in the lesson or they may take the characters of the persons that are named in the lesson and carry out the action of the lesson in the form of a little play. Whatever the form of action may be, it adds greatly to the impression that is made by the lesson.

Action usually is encouraged in conjunction with oral expression; in such expression the action takes

the form of suitable gestures or motions that emphasize the point of the lesson.

The encouragement of expression in action is a great aid to discipline, as it makes the child an active participant in the lesson study, and accordingly an interested participant.

EXPRESSION IN CLASS. A part of the expression that the teacher desires to encourage and to develop in the child is, of course, his expression during the study hour of the class. Even though the child listens to the highest type of instruction, it becomes a part of him only as he himself puts it into form—in words or in deeds.

A child in a class may be taught to express himself in any or all of the three forms that have just been mentioned: in speech, in the written word, in bodily action. The kind of expression that the teacher encourages will no doubt vary with the character of the lesson that he teaches, with the time and the facilities that are available, and with the individual needs of the pupils. No inflexible rule can be laid down that will apply to all pupils and all lessons; the teacher will have to use his own judgment in selecting the form best suited to the occasion.

For example, when it is desired that names be

memorized, such as the names of the disciples, most children will find written expression a greater help than oral, although one form may be used to supplement the other. Some lessons are best impressed by leading the child away from the exact text and encouraging him to put the lessons into his own words. Other lessons are more easily taught if their ideas can be put into action by the children, or if the actions that take place in the lessons can be reenacted by the children.

Many a child is timid or backward about taking part in discussion of the lesson. By using tact a teacher may encourage a timid child to express himself in the discussion—making him to forget that he is being talked about, and encouraging him to begin talking.

• **EXPRESSION IN PLAY.** The child should be taught to express in his play the true character of his higher nature. He should do that which is fine and right, not because some one tells him that it is the proper thing to do, but because he has become so filled with a realization of his spiritual nature that his acts spontaneously reflect that realization.

The child learns that his lessons have a vital meaning, when he can take into his play the princi-

ples that they present. The teacher may know that his work is bearing fruit when the child consciously uses divine guidance in his games and changes dissension and quarreling among his associates into harmony and love.

EXPRESSION IN WORK. The training that is given the child is valuable if it encourages him to express his lessons in some form of useful work. Giving him little tasks to do about the class will help impress upon him ideas of coöperation, of helpfulness, of courtesy, and of loyalty. He may be shown that in his work at home he can manifest strength and consideration, which are divine attributes; that the intelligence and the ease with which he does his work are increased as he grows in his spiritual nature. By his being taught the value of work, he learns to take a keener interest in the tasks that he is required to do, and he becomes less subject to weariness and to weakness.

Each of the foregoing forms of expression has a part in making the lessons more real to the child and in fixing them more firmly upon his mind.

REMOVING INHIBITIONS. Often inhibitions that keep a child from expressing, particularly in

class, may be removed by the teacher's inverting a statement that has been made, so that the child will be prompted involuntarily to correct it. After he has made the correction he cannot be indifferent or inexpressive toward that which he has helped to establish.

There was a boy named Bill who stuttered so that he never attempted to recite in class; so the teacher tried to do Bill's reciting for him. When the other boys expressed their opinions or told what they would have done had they had a part in the lesson story, she told what she believed Bill would have done or thought. At first Bill only stared when his name was mentioned; after a while he smiled, and later, he wriggled impatiently and smiled appealingly until the teacher had expressed Bill's opinion on the subject. But while Bill enjoyed having a part in the discussion, he still did not utter a word. So one day the teacher reversed her usual statements and expressed, for Bill, some opinions that were decidedly unflattering to him. Bill forgot his self-consciousness in his quick and emphatic denials. He told his views on the subject himself, nor did he stutter when he told them.

Some children, like some adults, stand in awe of hearing their own voices. They may be literally brimming over with ideas, but it is hard for them to make themselves speak what is in their minds. Other children may express themselves freely when alone

with the teacher, but can hardly be induced to speak before a group.

Sometimes the exact inhibition that keeps one from expressing is not known to the individual. For example, a certain man found much difficulty in speaking in public. He learned that it was not the audience that stopped the flow of his words, as he had always supposed—but the sound of his own voice.

Sometimes fear of saying the wrong thing or of being ridiculed or corrected may keep a child from giving his ideas on the lesson. The teacher should make every effort to learn just what keeps a child from expressing, and help him to overcome the difficulty.

LESSON 7

TRANSMUTING NATURAL ENERGIES

Activity Follows Interest

The Point of Contact

Keeping the Child Active

The Child Wants to be Useful

Suppressing Energy

Obedience

Spiritual Exercise

Play and Work

TRANSMUTING NATURAL ENERGIES

The child's natural growth and development demand that he be imbued with a tremendous amount of energy. His excess energy must find an outlet and such outlet often takes the form of mischievous pranks and antics.

To attempt to suppress the expression of the child's energy often causes it to atrophy. The natural method is to transmute it into constructive activity or to direct it into worthwhile channels.

ACTIVITY FOLLOWS INTEREST. The activities of the child naturally follow his interest, and he is as willing to use his energies in profitable ways as he is to use them in mischief. Therefore in changing the direction of his activities it is important to go back to the force that leads them—i. e., his interest—and to direct that force into channels that are in accord with the lessons that he is being taught.

The transmutation of the child's energies may take one of two forms: The energy itself may be diverted to constructive expressions or it may be changed to express in another form of energy. To

illustrate: If a child seems to find it necessary to talk almost incessantly, he may be led to talk about or to read some phase of the lesson or he may be asked to produce a written summary of the lesson, which would require him to transform the energy that he would use in talking into the energy that he needs for writing. If a child seems bent on moving his feet, thereby causing noise or confusion, let him use his feet to carry him on an errand or to walk about distributing supplies; or see that he becomes so interested in the lesson that he uses his energy in expressing the lesson instead of using it in making movements with his feet.

Either of these ways of transmuting energy can be tactfully inaugurated by the teacher with gratifying results.

THE POINT OF CONTACT. The child should be given the right foundation upon which to base all his expenditure of energy, by being taught that thought must precede every act. If he performs an act that is mischievous or that detracts from the interest of the lesson, he can be shown that the act itself is not so destructive to the class or to himself as are his lack of interest and the disloyalty of his thoughts.

Every lesson has some point of contact with the child's interest; there is always a thought in the lesson that touches definitely and intimately some thought or some desire of the child's. When the teacher finds that point of contact he can cause it to become the starting point of the child's activities; he can then work from the point of contact and in accord with the lesson thought, instead of from some idea that is foreign to the child and counter to the lesson thought.

When the child's energies find an outlet in some thought that is connected with the lesson, he will gladly be as active in the right direction as he formerly appeared to be in the direction of mischief or of inattention.

The following account of an actual occurrence illustrates how the teacher may direct the child's energies into constructive channels.

The day was Easter Sunday. There was a general restlessness throughout the Sunday school, but in the class of fourteen-year-old boys there was more than restlessness—there was general disorder. The boys honestly tried to give attention when their teacher asked for it, but even then there was a continual shuffling of new shoes on the floor, a twirling and tossing of new caps in the air, and a seemingly continual whisper and giggle.

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At last Mr. Allen, the teacher, said: "What is the matter, boys? Why can't we give attention to the lesson?"

A little titter went around the class as James answered, "Guess it's just because it's Easter."

"That isn't very funny. That is quite a reasonable answer, I think," said Mr. Allen. "What is Easter all about, anyway? What does it mean?"

The boys thought that this was an easy question. They all knew that Easter commemorated the day of resurrection, the day that Christ rose from the dead. Mr. Allen asked a few more questions and finally brought the answer down to one word—life. He said that Easter meant life.

"Life is what you are all expressing this morning," he told them, "and life in you means energy and action. It isn't surprising that you can't be still this morning. You are filled with life. The idea of life fills the universe. It is a great force, a big driving power. But what is to be done with it? Shall we turn it loose like a mighty river to reap destruction or shall we learn to direct its course and use its force for some useful, constructive purpose?"

James still wanted to be funny. "Why, that is what I was trying to do just now when you stopped me. You know I want to be a cartoonist, but you wouldn't let me draw your picture just now."

"That is a good example of misdirected energy, James," said the teacher. "You do draw well, but your clever cartoon of me calling the class to order is really

no better than the ones you made a year ago. Each Sunday morning you use this great creative energy for something that is not only useless but is really destructive, as your pictures and witticisms keep the rest of us from making the most of our lesson."

After that James retired to a corner to sulk, as he had a habit of doing at such times, and, also according to his habit, he soon had a pencil in his hand and was idly sketching something. The teacher ignored him and went on with the lesson, intending to have a talk with him after class. Just as the class was being dismissed, James sprang to his feet, staring at the drawing in his hand. "Look! See what I've done!" he shouted. "I didn't mean to do *that!*"

Mr. Allen took the drawing and looked at it. It showed the usual picture of the resurrection, the tomb with the stone rolled away, but something had been added. Above the tomb was a small cloud. At first glance there appeared to be a figure in the cloud, but no amount of close inspection could define such a figure.

"This is very good," said Mr. Allen.

James was greatly excited. "But how did I do it? I didn't know I was doing so well."

"You have just let Spirit work through you at last, James. You have been shown how to direct the talent. You may be a great artist if you allow God to direct the course of your energy; or you may waste your talent and wit by continuing to make cartoons that have ceased to amuse. I don't believe that this lesson is all for James. We all have the same life and energy and we know that

God gives it to us for a purpose. If we allow it to express anything but good we are misusing it."

KEEPING THE CHILD ACTIVE. One natural and effective way of directing the energies of the child is to keep him active along lines that help to make the lesson real. The class that is actively doing something that is in keeping with the lesson is much more to be desired than the class that is passively listening to the reading and the discussion of the lesson.

The pupil that is kept active in doing something for the good of himself or of the class obviously has no time or energy to do that which detracts from the lesson study. In the case of adults, an indifferent member of an organization may be transformed into a useful and interested member by his being given something definite to do. Likewise the child who may be considered the worst in the class can often be made the best by his being put to work.

What the child is given to do is not so important as the fact that his task helps him to find an outlet for his natural energies. Keeping the class record, gathering or distributing supplies, taking the offering, or going on errands to other classes, all are channels

of activity into which his efforts may be directed with good results.

THE CHILD WANTS TO BE USEFUL. It is not difficult to keep the child active in a constructive way, as children like to feel that they are useful. Desire for service seems to be inherent in them, and they respond readily and enthusiastically when opportunities for service are given them. If a group of children is approached with a request for volunteers to do some little task, virtually all will respond; those who are not chosen will feel a genuine disappointment.

The wise teacher can take advantage of this natural trait and can profitably couple the child's surplus energy with his willingness to be useful. Such direction on the part of the teacher is of great value in encouraging the child to form the habit of being helpful; the results are also beneficial to the teacher and to the class in general by constructively utilizing energy that might otherwise impede the class work.

This method of diverting or transmuting energy may at times require some ingenuity on the part of the teacher, but it should not be difficult for him to

find tasks for all his pupils who need to be kept active.

SUPPRESSING ENERGY. Men confine force for the purpose of utilizing it: Water is dammed that it may be diverted through turbines; steam is confined in boilers in order that the power which is attendant upon the release, or expansion of the steam, may be converted into usable energy; the velocity of a rifle ball is enhanced by the confinement of the explosive power in a long barrel.

The only excusable suppression of the child's energy is that which suppresses for the purpose of diverting the energy into right channels. Discipline for the sake of discipline or for the purpose of establishing the teacher's authority has no part in the wise handling of children in the Sunday school.

• Repression or suppression of natural instincts and impulses is good neither for children nor for adults. The child who is forced by threats or fear to sit quietly through the lesson period absorbs little of the teaching of the lesson. Beneath his enforced quiet lurks a rebellious spirit and a smoldering energy that must in time burst forth in ways that are far from desirable. A suitable outlet through which the child's vitality may express should be found by the

teacher, and the finding of such an outlet is easier and is more productive of good than are attempts at suppression.

OBEDIENCE. Little progress can be made by demanding or by attempting to enforce obedience in an organization such as a Sunday school, in which attendance is not compulsory and where no definite authority is vested in the teachers by the parents. The truest obedience of the children to the teacher is that which is earned by the teacher and it must spring from the children's confidence, respect, and love.

When the attitude of the teacher is such as to command obedience in this way, he naturally expects to receive it and the child quite as naturally expects to give it. Obedience then becomes a normal act, natural and unrestrained. In winning the child's obedience the question of interest must again be stressed, as it is not difficult for him to obey a suggestion that leads him in a direction in which his interest lies.

The child also becomes obedient when he is given the right attitude toward the class needs and purposes; when he understands that he is asked or told to do only that which is for the best interest of

the class and consequently for his own highest good, he unquestioningly responds.

Direct orders or commands do not win obedience as readily as do suggestions or requests. Therefore the tactful teacher is seldom confronted with the problem of obedience. It is obvious also that anger or temper should never be displayed by the teacher, no matter how flagrant a case of disobedience may arise. For the teacher to display temper would not only defeat his purpose but it would also give his whole class an impression that is wholly opposed to Truth principles.

SPIRITUAL EXERCISE. Most children have some idea of the purpose and the value of physical and of mental exercise. In the teacher's transmuting the children's energies into constructive channels he should cause the children to see that spiritual strength comes as a result of the exercise of spiritual faculties.

If children are restless and uneasy, the teacher can regain their attention by having them engage in a brief physical exercise; and, if presented in the proper way, a spiritual exercise, such as a brief silence, can be given as great an appeal and will receive as ready a response as a physical exercise.

Children may also be taught that in their doing kind and helpful acts, although the acts themselves may be of a physical nature, they are nevertheless exercising their spiritual faculties.

PLAY AND WORK. A simple and an interesting way of diverting the child's activities into constructive channels is to teach him that a close relationship exists between work and play, that what may seem to be labor to one person may be recreation to another. Some of the most distasteful tasks that the child may be asked to do can be transformed into interesting pastimes if they are presented to him as games or as sport. This possibility is illustrated by the shrewd way in which Tom Sawyer got the fence painted, in Mark Twain's famous story.

In transforming work into play it is necessary to instill into the child a desire to do the thing that he has been given to do. He will work hard to do a thing in which he finds interest and enjoyment, while he will play only in a listless manner at a game in which he has little interest.

One teacher's tactful methods are shown in the account that follows:

A class of twelve-year-old girls had a substitute teacher one spring morning. The substitute had been

a little late in getting to their class. When she entered the room she found the girls deep in a discussion, their faces all aglow with interest and attention. She assumed that they were talking about the lesson and was quite enthusiastic in praising them for their interest and their devotion. Her pleasure was so obvious that the girls were quite reluctant to tell her that they were discussing a picnic and had not even read the lesson.

"Oh, I was feeling sorry because I had missed so much of the lesson," was all the substitute said, but there was disappointment in her face and in her voice. She suggested that they have a few moments of silent prayer for the healing of the absent teacher and as she wanted this expression to come from the class she asked them to select a good, positive statement to use. It was the first time that they had been asked for anything as serious as a healing prayer, but the substitute was so calmly expectant that they did not wish to disappoint her again. The girls did their best, and they were quite surprised at the depth and the feeling of their own prayer. The teacher was pleased and the girls were impressed with their usefulness, their dignity, and their importance.

Then followed the lesson about Cain and Abel. Knowing that there was not much of the class period left, the teacher emphasized only one point of the lesson because she thought it better to give them one clear idea than a confusion of many ideas. The idea that she stressed was that only willing sacrifice or willing service is acceptable to God. She mentioned different tasks or services that might be expected of a twelve-year-old

girl in her home or in her school and told them to decide for themselves whether or not they were making these services acceptable.

At this point she paused to watch Mary Jane, who was whispering something that was evidently funny, to her neighbor.

"Good for Mary Jane! I am sure she has thought of a sacrifice that she can make more acceptable. Won't you tell us all, dear?" So saying, the teacher smiled inquiringly at the girl who had been whispering.

Blushing to find that her small misdemeanor was receiving favorable notice, Mary Jane said that she had only been saying how she hated to darn socks. Then they all laughed as the teacher made a comparison of the amount of energy necessary for darning hose with the amount that Mary Jane daily put into her dancing. The teacher then complimented Mary Jane on her dancing and told her that the work of her hands could be just as acceptable as the work of her feet.

"Now," said the teacher, "we have just time to hold the lesson thought a moment in silence before we go."

Here Bess, a tall, athletic girl, remembered that she had been sitting still an unusually long time, and she sprang to her feet. The teacher immediately arose too and said: "That is a splendid idea, Bess. I really think we all should rise for the closing statement."

She dismissed the class with a thankful heart that she had succeeded, in a measure, in showing the girls that their every thought and impulse could be an expression of good and she felt that her service had been acceptable because she had given it willingly.

LESSON 8

INCITING TO PRACTICE

The Silence

Practice in Speech

Helping Others

Using Truth Statements

Co-operation of Parents

Making Practice Habitual

INCITING TO PRACTICE

One of the leading psychology teachers has said that only that is truly learned which causes motor reaction.

Spiritual training is to a large degree futile unless it results in spiritual living.

THE SILENCE. One of the first forms in which the child should be taught and encouraged to practice Truth teachings is silent prayer, or meditation. He should be made to understand that the practice of the silence is not an end in itself, that one does not enter the silence for the sake of becoming still, but that he stills mind and body in order to put himself in position to make conscious contact with the Source of that which he needs.

Every child should be taught how to still his body and how to control his thought activities so that he can listen for the inner voice. The silence should not be presented to him as a morbid, awe-inspiring form of practice, but it should be shown in its true nature, that of reverent yet joyous contact with that

which is good and which is for his happiness and well-being.

While silent meditation should be made a helpful part of every lesson period, the children should also be encouraged to devote a definite time each day to the silence. Unless children are given definite drill in the silence during class few of them will attempt to practice it at home.

The following shows how one teacher successfully taught her pupils to use the silence.

"Now let us put away our pencils and go to find God. Bill tells me that every Sunday we talk about God but he has never found Him. Yet all the time God is waiting for a visit from Bill and from all of us. I believe we are all old enough to want to find the way to God for ourselves. We don't want to take some one else's word for him all the time; we want to know God for ourselves—we are all done with being babies.

"All right, Jimmie, we will start in a minute; but first we must know which way to start. Where do we say God is, Maud? That is right: We say God is in us and everywhere; but we can't go everywhere so we shall take the shortest, closest road to God, and go within ourselves.

"Yes, Bill, of course it will be dark, but there are beautiful things in the dark. There are the moon and the stars, for instance, that you never could see if it

were never dark. Why, yes, Jane says you couldn't even see a picture show without the dark.

"Now when we are first learning the road to God we always close our eyes. That is just to shut out the things around us so we won't think about them. Do you know what makes you think? Well, inside your head is a little machine called a mind, and that is the part of you that thinks. That is where your thoughts come from. The mind is busy all the time. It goes think, think, think, just as a clock goes tick, tick, tick, all the time. Now we have to know about the mind and its busy thinking because they are an important part of finding the road to God.

"Your mind is divided into two parts—at least two parts are all that we shall talk about now. There is the little top mind and there is the big deep mind. The top mind is a vain little fellow. He likes to pretend that he is all the mind there is and he thinks, thinks, thinks about the things you can see with your eyes. That is your part of the mind, the little boy or girl part, that likes to send out little chattering thoughts about whatever it sees and pretends that that is all there is.

"But the big deep part of your mind is the wise part—the God part. You probably don't know it very well because you have been letting the little mind do most of your thinking. Just the same it is taking care of you all the time. It tells you when you have had enough cake and when your body needs sleep. It goes right on taking care of you when your little mind is asleep, too. Why, it knows everything there is to know and it does not have to see.

"Now, of course, when we are going to find God it is our big mind that will need to do our thinking for us. We may have to be quite stern with our little mind and tell it to be still because it will always be wanting us to open our eyes and think of something else.

"We are almost ready now. This first time you will follow me and after this no one will ever need to show you the way. Remember that the oftener you go the shorter and easier will be the way.

"First, I fold my hands on the table, so that they will be still and not disturb me; then with my eyes closed I think deep, deep down within myself. To my little mind I say, 'Peace, be still; I am on my way to God.' To my hands I say, 'Peace, be still.' To my whole body I say, 'Be still.' And now in the stillness my God mind sends the thought, 'God is here. Be still and know that I am God. God is my help in every need.'"

PRACTICE IN SPEECH. In child training great emphasis should be laid on the importance of following Truth principles in everyday speech. Negative words may be likened to weeds that spring up in a garden: They can be kept out only through the exercise of constant vigilance. Even the seemingly negative word is a form in which a negative thought expresses.

In class or in play the child should be led to express himself in language that helps to build the kind

of condition or the kind of body that he desires. It is obvious that in order to teach his pupils to speak constructively the teacher must keep a close watch upon his own speech. The child unconsciously adopts the language that he most commonly hears and he forms his habits of speech at an early age. Words that tear down or that help to establish negative conditions should be recognized to be as harmful as profanity and should be avoided as carefully as profanity should be avoided. An important element of daily practice is the use of happy, wholesome speech.

HELPING OTHERS. As a part of the children's practice of the principles that they are taught in Sunday school, they should be encouraged to use their knowledge for the good of others. Not only as a class, but as individuals, the pupils should feel that there is an inner power upon which they can confidently call to help others as well as themselves.

The child's confidence in the things that he is taught becomes deeper and his joy in them grows greater as he sees his use of them bring good results to others. He sees the practical nature of that which he has learned as a theory, and each time that he is instrumental, even in a small way, in bringing good

to others he receives a new impression of the accessibility of divine powers.

One of the reasons why it is advantageous to teach the child to use his knowledge of divine principles for others is that he often can prove the principles more quickly and more certainly in that way than he can by applying them to his own needs. Often a child—and the same is true of adults—is so close to his own problem, or he makes it so real, that he finds difficulty in abiding in principle. His anxiety and his doubt obscure the vision of perfection that he must hold in order to get results. When the child helps others his anxiety and his doubt do not hinder the outworking of the ideal.

It may be suggested to children that whenever a need arises in their homes or among their associates—an appearance of illness, of lack, or of inharmony—they have in that need an opportunity for practice that will help to remedy the need and also will stimulate their own growth.

USING TRUTH STATEMENTS. One of the ways in which children are led to practice their Sunday school teachings is in their use of Truth statements—denials and affirmations. They should be taught the statements in class, or at least be shown

where to find them, and should be instructed to repeat them frequently during the week.

In encouraging the child to use Truth statements the teacher should instruct him as to their inner meaning; the child should know too that the statements conform to God's idea of his (the child's) true nature and that his using them helps to bring his true nature into expression. He should be taught to think of the meaning of the words in the statements that he uses, and not to repeat them in a merely mechanical manner.

By repetition one may fix ideas in his subconscious mind, from which, in his time of need, they come forth without conscious effort on his part. When what is called an emergency arises, the conscious mind cannot always take hold of a thought that would be helpful, but if such a thought is already fixed in the subconscious mind that thought arises spontaneously to meet the need.

CO-OPERATION OF PARENTS. If the teacher can enlist the coöperation of the parents the children will find at home great encouragement toward their daily practice. From nearly every Bible lesson one or more definite ways of expressing divine principles may be learned, and with the active coöperation of

parents the children will make these principles real in their lives.

It follows that acquaintance between teachers and parents is of great value to children. Sunday school teachers usually are busy persons and do not often have many opportunities to meet and talk with the parents. However, when opportunities do arise they should be embraced eagerly.

One way to encourage the coöperation of parents is to invite them to visit the classes. When they have seen the work that is being done and have grasped an idea of how and what the children are being taught they not only are more willing but also are better able to further similar ideas at home.

MAKING PRACTICE HABITUAL. The practice of the silence or of the use of Truth statements or any other form of Truth practice should be presented to the child as a normal and natural, everyday habit. It should not be taught as something that is unusual or mysterious.

The practice in which the child should be encouraged is literally the practice of the presence of God, which manifests in the forms that perfectly meet human needs. The child should be taught to form the habit of expecting health, of talking health,

of actually feeling health as a living presence within him. After he has formed the health habit his acts will more nearly conform to the outer requirements of health. He may not be able to tell of demonstrations in the overcoming of disease, for health will become such a normal and natural experience to him that he will have no negative conditions to overcome.

In the same manner the child may be taught to form the habit of thinking and of feeling abundance, strength, courage, or any of the other divine attributes that are the natural heritage of man. When by faithful practice the child has established mental habits of this nature he need make no especial effort to manifest the outer expressions of the attributes that he has already made part of his inner life. Only by making Truth teachings natural, everyday, usable helps can the adult or the child attain the full realization of their powers.

An interesting way of putting a Truth principle into practice is here related:

Miss May had taken her class of May Blossoms into a small park near the Sunday school for their Sunday school lesson. To add to the joy of the occasion they had all brought their lunches and were to have an hour or two of play in the woods. At first the girls had

assumed that this picnic was a reward for their having performed unusually well in the Easter program, but Miss May said: "No, you had your reward for that when you knew that you had done your best and had reflected credit on your class and your school. The joy that one feels in a task well done is reward enough. No, girls, we came to the woods this morning because I wanted to see if you could worship God in your play as well as you can in your classroom. There are several girls over there by the swings who have been looking this way for some time. Do you know them?"

Oh, yes! They all knew one another, and were in the same classes at high school. The newcomers were all members of a class in one of the neighboring Sunday schools.

"Why not ask them to join us?" suggested Miss May.

The invitation was called across the grove, but the girls refused, saying they had only stopped to swing for a few minutes, as their teacher was sick and they had no class that day.

"Why don't you go to a good Sunday school where the teachers don't get sick?" called one of the May Blossoms.

"You people sure like to kid yourselves," was the quick retort.

Before Miss May's protests could be heard a quick succession of stinging remarks was flying back and forth between the two groups of girls.

"Don't mind them, Miss May," laughed one of the

quieter girls. "They are always joking and kidding one another that way. None of them is in earnest."

"But they are saying really insulting things," protested Miss May.

"Yes, but they are friendly insults," the girls insisted.

So Miss May sat back and waited. She heard the happy tones of voices become sharp and saw the smiles gradually fade from faces as the "friendly insults" became more and more personal. She knew that the verbal battle had started in fun, but she wondered where it would end. At last a flushed little girl said: "Oh, Miss May, help us think of something mean to say. They are getting the best of us."

"Certainly I will help you," chuckled Miss May. "They won't get the best of us. I know the best joke to play on them. Now when we are all gathered around close—this way—and speaking softly, they will naturally think that we are saying mean things about them, but instead we shall say every nice thing we can think of."

It spoke well for the loyalty of Miss May's girls that they readily abandoned their own idea for hers.

"Miss May's ideas always have a kick in them," one May Blossom reminded the others. "Girls, let's try it."

So they rapidly took turns around the circle, each girl telling some nice thing that she knew or had heard about one or another of the girls in the other group. Each time that some one hesitated over her word of praise Miss May would call, "Next!" The game became so lively and some of the things that the girls

found to admire in the others were so funny that even Miss May was surprised to hear a timid voice behind her and to find the other girls quite close to them as their leader asked, "Can't we all find something to play together and quit saying mean things to one another?"

There was a wild shout of glee as each May Blossom seized one of the newcomers in a tight hug and tried to explain the "joke." That was one joke that was greatly appreciated by both the jokers and the joked, and it was followed by a really serious discussion about the power of words. Then one of the newcomers said: "Your good words just now had the most amazing effect: I really thought you were saying unkind things about us, yet I seemed to love you all more than ever before, and I couldn't bear to leave the grove without trying to make friends."

And out of the "joke" grew a good words club that was to spread through all the Sunday schools in the town.

LESSON 9

PERSONAL PROBLEMS

A Twofold Purpose

Recognition of Problems

Habits

Social Contacts

Right Decisions

Relationship of Problems

Personal Sympathy

Working for Others

PERSONAL PROBLEMS

A TWOFOLD PURPOSE. The teacher's consideration of the personal problems of the child in connection with the lesson answers a twofold purpose:

First, it makes the lesson practical and more easily understood because it establishes a definite connection or relation between the teaching of the lesson and the child's own mental processes and needs. Second, it arouses and sustains the child's interest in the lesson, because no person, either child or adult, is wholly indifferent to that which immediately and vitally concerns himself.

No problem of the child should be deemed too trivial to be given consideration. It is in the little things that Truth can be practiced most constantly.

However, some of the greater problems of life should be given personal application in the lessons, that the Truth solutions to those problems may be presented.

RECOGNITION OF PROBLEMS. Frequently the teacher may recognize problems in his pupils of

which the pupils themselves are not aware. Backwardness and timidity may be the result of mental inhibitions that the right kind of treatment can remove; sometimes mischievous acts may have their origin in nervous tendencies or weaknesses. In treating these problems the teacher should not suggest their source or their cause to the child, but he should train the child to think and to act more in accord with the ideal that he wishes to manifest. The teacher's recognition of problems of this kind may often prevent his administering a reproof in cases where spiritual help is what is needed.

Some teachers may feel that to recognize a need or a problem in a child is to fasten the need or the problem more firmly upon him. The recognition with which the foregoing suggestions are concerned is not a recognition of reality in the conditions, but is an acknowledgment that certain results are induced by deviation from principle. Such recognition does not entail condemnation or pity for a child because he has a problem to meet; the teacher, by reason of his broader experience, should give that child loving guidance toward the reality of his being.

HABITS. A common source of children's problems is found in the children's desire to overcome the

negative beliefs that have formed. In meeting problems of this nature the teacher should not direct attention toward the habit that is to be overcome; such a method will help to fix the habit. He should teach the child to keep his mind fixed on the free condition that he desires to obtain; he should teach the child to see himself, to speak of himself, and to act, as God's perfect child, who labors under no limitations.

Suitable affirmations should be taught the child who is striving to overcome an undesirable habit. All such affirmations should emphasize the perfection which clothes the child in his spiritual nature. They should be of a character that will help him to form a perfect picture of that which he should be, and his use of the affirmations should be so frequent that the negative condition will have little or no chance to manifest.

The enlistment of the aid of other children in helping a child to overcome a habit adds strength to his own efforts and, in addition, it keeps other children from giving reality to the habit by ridiculing it.

SOCIAL CONTACTS. A child naturally meets many problems that arise from his social contacts. He is tempted in many ways in his play. Any

tendencies that he may have toward selfishness or display of temper are often accentuated by his association with other children. Incentives to envy or to covetousness often confront him. While these temptations and tendencies may manifest in the child only in minor ways, they nevertheless offer him excellent opportunities for the application of Truth principles. Children who learn to play and to work well with other children grow to be adults who can harmonize with and coöperate with their fellow men.

The child may be taught that his association with other children offers him a sort of testing ground where he may prove the practical nature of the teaching that he has received. Every lack of harmony that arises in his surroundings offers him opportunity for developing self-control and poise of mind. The need for purity of thought and of action in his own life affords him a chance to exemplify that specific attribute of God. Generosity, consideration, and kindness are at his command to meet the problems that arise in his dealings with his playmates.

RIGHT DECISIONS. An important element in helping the child to solve his personal problems lies in training him to make right decisions. The first benefit that he receives from such training is self-

reliance and independence. Too many children are encouraged to let their elders make their decisions for them, and as a consequence they become mentally and sometimes spiritually negative. As previously stated, the child should be impressed with the fact that upon his own mental attitude depends every condition in which he may find himself. If he accustoms himself to making his own decisions he naturally develops an attitude of mind that is keen and positive, which in turn brings to him desirable conditions of body and of affairs.

In teaching the child to make his own decisions when working out his problems, the teacher should show him that his decisions should be based on clear thinking and on right thinking. One who is consistent in right thinking takes into consideration the effect that a word or a deed may have upon other persons; therefore his right decision cannot be a selfish one, for it always takes into account the good of others.

In learning to make right decisions the child should be taught to use both his mind and his heart and to have them work together in perfect harmony; he should depend upon neither one alone, but should listen to the voice of Spirit within him, which com-

binesthe wisdom of his mind and the divine love of his heart, and always prompts a right decision.

RELATION OF PROBLEMS. Most problems of human beings may be grouped under the headings of lack of health, lack of supply, and lack of harmony. Many problems are interrelated or are combinations of these three main problems. Irritability, which produces discord, may be the result of bodily disorder or it may be the cause of physical affliction. Poverty may cause inharmony, or it may be caused by a lack of mental harmony that is reflected in outer relations. One may be poor financially because of his ill health, or his poverty may produce a mental attitude in him that results in disease in his body.

Because human problems are so related and because all problems have their origin in mind the child should be taught that the solution to every problem is in mind; the mind acts as a channel through which the divine presence can manifest and replace the lack. The solutions to all sorts of problems are therefore similar, being found in realization of the presence of God. Health is an attribute of God, and to persons who fill their minds with the realization of health no ill health can exist. Realization of

abundance—another divine attribute—leaves no room for lack. To persons who implant divine love within themselves as the basis of harmony, no in-harmony is possible.

PERSONAL SYMPATHY. In training children to solve their personal problems by the use of Truth principles the teacher should appeal always to the divine Spirit in them rather than to their minds or to their emotions. The child should of course be made to feel that the teacher has a genuine interest in his problem, but he also should see and feel in the teacher's attitude an assurance that there is a remedy for his difficulty. Because the human mind is prone to look upon appearances, too much sympathy from the teacher may blind the child to such assurance.

Sympathy also builds in the mind of both teacher and child a sense of reality in the problem, which in turn retards the healing of the problem. The teacher's whole attitude in meeting the child's personal problems should be one of joyous, loving confidence; the child will readily catch the spirit of such an attitude and will be receptive to finding the spiritual solution that is desired.

WORKING FOR OTHERS. It is well to train the child to take up in frequent prayer the problems of his classmates as well as his own problems. The teacher can do much in helping to work out the personal problems that arise, but he can easily do too much in this respect. The child should be taught to rely on his inner Christ rather than on the prayers or the suggestions of the teacher. The work of a class on the problems of the individual members inspires a class spirit that can be aroused in no other way.

Every problem is the result of what may be termed spiritual darkness, that is, absence of the light of divine understanding. Sometimes one's telling of a problem when he is requesting help in its solution, serves to bring it out into the light and thereby helps to solve it.

While pupils are working by prayer to aid in meeting the problems of others they are developing strength to meet problems of a similar nature that may come to them.

The child should also be made to feel that his asking help in the solving of his problem does not imply that he is confessing a weakness; rather, he should be made to look upon such a request as a recognition of the oneness of good that exists in all,

and as an opportunity of enabling others to coöperate with him in the expression of divine qualities.

The following incident is related as an illustration of a teacher's part in helping a pupil in the solution of a problem.

In a class of sixteen-year-old girls I met Elizabeth Barker. "My constant inspiration for better teaching," her teacher called her, and Elizabeth added, "And once I was her greatest problem."

"But that is all past now and the only time we discuss problems that are already solved is when there is a chance of their pointing the way for some one else to solve problems," said her teacher.

And it was with the idea of helping some one else that Elizabeth told her story. She said that she was the only child of parents who could never agree. When the court granted them a divorce it was decided that Elizabeth was to divide her time between them. She said that she was quite thrilled with the novelty of it at first because it was like being two different persons.

Out of bitterness toward each other the parents tried to influence Elizabeth toward entirely different lines of conduct and of manners, and even of language and of religion.

She had been sent to this very Sunday school by one of the parents for no other reason than that the training would be altogether different from the training that she had been getting in the Sunday school to which the other parent had sent her.

She had not liked this Sunday school at first because the teacher had seemed quite uninterested in the exciting things that were happening to her family; she was not even interested in the trial which seemed very important to every one else.

"Why," said Elizabeth, "she treated me just as if I were an ordinary girl with only one home instead of two. In the other Sunday school the teacher and the girls were glad to hear of my experiences, but here—I never had a chance to tell of them. Oh, they were always glad to see me, but they took my coming and going as a matter of course, and I was so used to being the center of attention wherever I went that I resented their apparent indifference.

"It came to be an awful strain after a while—this being two persons—and I became egotistical and overbearing. I wonder that the girls endured me, I was so touchy and impolite. Yet all the time those blessed girls were sending me thoughts of peace and harmony. I didn't know that I needed peace and harmony, and I should probably have been angry if any one had told me that I did need them. I only knew that I craved attention and I soon learned that in that class the only way to get much attention was to talk, not about myself, but about the lesson, or at least to ask questions about it. So I started studying the lessons, and then what a new world of interest was opened for me! Why, I would almost run to my classroom on Sunday morning, I was so eager to hear more. Of course I was still studying that interesting subject, myself, but

it was a part of myself whose existence I hadn't known of before.

"The other girls of the class seemed just as happy and as eager as I was, because, you see, my interest was a direct answer to their prayers. They had all been refusing to see me and my surroundings as anything but perfect and harmonious. Before I left them again this dear teacher taught me that I did not have to be two different persons, that I could be but one. I knew that thereafter I must always be the one that I had found in the depth of my own being, and I began to feel poised and at peace, knowing that I need never change again. I was no longer troubled as to whom I should please or obey, because I knew that the voice of Spirit within me would guide me in all my ways if I truly listened to it and obeyed."

After that, Elizabeth said, she began to rely more and more upon herself and to trust her own judgment. She said that her parents marked the change in her, and were made to understand the cause. At the time she told her story they were trying to respect and trust her judgment.

Elizabeth's teacher said that Elizabeth had an unusual understanding of Truth for a girl of her years and Elizabeth said that if she had such an understanding it was because she had studied and thought a great deal about Truth so that she might be able to help her parents to the realization that she had.

I have been told that already the parents have lost all malice and bitterness toward each other and are

giving serious attention to the thing that is so benefiting their child. Elizabeth hopes that some day there will be but one home for them all, just as there is but one Elizabeth for them all.

LESSON 10

FUNDAMENTALS

Focusing the Lessons

An Understanding of God

Man's True Being

Omnipresence of Good

Nonreality of Evil

Recognition of the Living Christ
within

Value and Power of Thought

FUNDAMENTALS

FOCUSING THE LESSONS. Certain fundamental ideas are essential to proper understanding and to intelligent practice of Truth. So important are these ideas that every lesson taught to a child should be focused upon one or more of them in order that they may remain constantly alive in the child's mind. They should be kept before him, not in an abstract, academic way, but as vital living principles that are so intimately related to his daily living that his interest in them is natural and spontaneous.

All lessons of course do not point directly to these ideas, but every lesson brings out a truth that is an auxiliary to at least one of these fundamentals. The teacher should have them so thoroughly in mind that the impressing of them on the minds of the pupils comes about naturally in the lesson teaching.

AN UNDERSTANDING OF GOD. The first thing that every Truth student should acquire is an understanding of the true nature of God. God is spirit, infinite, omnipresent, omnipotent, omniscient.

Because the human mind has not the capacity to comprehend infinity, the spiritual nature of the child should be developed as the means by which he may grasp spiritual truths. He may utilize his mind and his senses in the development of his spiritual nature by causing them to observe the results of the activities of Divine Mind. The child should be impressed with the fact that a spiritual idea lies back of every manifest object. A piece of furniture may be traced back to the idea in Divine Mind that brought forth the tree from which the furniture was made. In like manner the spiritual source of every article may be pointed out to the child and thus his mind may be kept on God as the one source of all good.

In reaching out for an understanding of God one brings into activity what might be termed a sixth sense. This is a feeling or intuitive sense, and it grasps many truths that may not be expressed in words or understood by the human mind. While this sixth or spiritual sense discerns intangible things, the teacher may observe its growth and its operation in the child, as Jesus discerned the revelation that Peter had from his "Father who is in heaven."

MAN'S TRUE BEING. As a corollary to his understanding of God the child should be taught to regard himself as a true son of a spiritual Father. To think of God as a person is to consider him in man's image and likeness. To recognize man as inherently spiritual is to regard him as the actual image of a spiritual creator.

As the child's understanding of his true being is impressed upon him he acquires simultaneously a sense of responsibility and a sense of exaltation. His responsibility manifests in his higher appreciation of his body and of his natural powers and in a desire to use them in Godlike ways and for Godlike purposes. His exaltation lifts him above the attitude of expecting weakness and error, which is one of the most limiting attitudes of the human mind.

When the child realizes his own divinity the spiritual nature of his associates becomes apparent to him and his consciousness of God's omnipresence becomes intensified.

As a part of his training in knowing himself the child should be taught never to condemn himself or to speak of himself in a manner that he should not use in speaking of a recognized child of God. In other words, as his appreciation of his divinity grows

he should be taught to cultivate the practice of putting his appreciation into word and into deed.

OMNIPRESENCE OF GOOD. "All things were made through him [God]; and without him was not anything made that hath been made."

The child should be taught to live in a kingdom of heaven upon the earth, a kingdom in which all is as God created it and in which only the good prevails. A large part of this teaching consists in keeping the child's mind fixed upon the perfect idea that lies back of every manifest thing. Another step in this training is to teach him to praise and to multiply every aspect and form of good that he discerns, as a means of making good supreme in his life.

In every instance in which the apparent thing does not conform to his vision of goodness he should be taught not to judge according to appearances, but to judge righteous judgment, that is, judgment that is based upon his inner knowledge of God's creation.

It is obvious that the teacher's own vision and attitude have much to do with his effort to teach the child that all is good. If the teacher sees evil, the vision of the child will likewise include evil in its scope.

The child acquires a natural realization of the

omnipresence of good as he grows in understanding of the true nature of God. As he learns that God is infinite he must see that an infinite presence fills all the universe and that there remains no room in his world for that which is not of and like God.

NONREALITY OF EVIL. One truth which is difficult for the child to reconcile in his mind is the fact of omnipresent good, because it denies the existence of evils that are visible to the human eye. For this reason great emphasis should be laid on the nonreality of evil.

Every possible appearance of evil that may present itself to the child's mind should be explained in its true nature, that is, as a thing that possesses no reality in itself and that can become real for him only as his own thinking builds reality into it. He may be trained to regard the appearance of evil as a shadow, a spot where he is unable to discern the divine presence. Just as a shadow disappears and becomes nonexistent as soon as the light is thrown upon it, so every seeming evil becomes nonexistent as soon as the light of God's presence is let in upon it.

Every condition has a reality; that reality is the perfect idea concerning it in Divine Mind. When the appearance of a condition does not reflect its

perfect idea, its reality is obscured and can be discerned only by training upon it the spiritual vision, by which spiritual things are brought into view. Inability to see the real is due to lack of development of the spiritual sense. Only by training the child to look past the appearance can the teacher cause the child's spiritual nature to grow and to develop.

RECOGNITION OF THE LIVING CHRIST WITHIN. "Lo, I am with you always."

Without detracting from the splendid attainment and the perfect character of Jesus, the man, the teacher should emphasize the livingness of the Christ spirit within as the central thought of all Christian teaching. By Jesus' constant recognition of his oneness with the Father he manifested the Christ in a perfect manner, and for that we reverence him. But neither his teachings nor his life example can be to us the source of strength and the infallible guide that we can realize through our own conscious contact with the same living Christ spirit that animated him.

The perfect idea that God has for and of man should be the animating power in all our activities. The Christ spirit, which is the essence of the perfect

idea—the only begotten Son—is an actual presence in every one of God's children. It comes into activity only as it receives recognition. The child should be taught that every prompting toward good comes from the Christ within, and that every act of obedience to such prompting is a step toward giving the Christ full sway; by his continued obedience he allows the Christ to become flesh and to assume increasing dominion over his every word and deed.

VALUE AND POWER OF THOUGHT. "Have this mind in you, which was also in Christ Jesus."

Since God is mind and all creation is the product of ideas, we are enabled to learn something of the operation of Divine Mind by an understanding of our own mental processes. Although the human mind cannot comprehend spiritual things it can grasp many manifestations of Spirit and, by working back from the visible effect to the unseen primal cause, it can be of inestimable value in leading man in his development of spiritual understanding.

After one has awakened his spiritual nature so that he begins to understand something of the God nature he can cause his mind to put into operation the principles that he has comprehended through his spiritual understanding. Spiritual ideas may be lik-

ened to the raw material of which the manifest world is formed. Through our thinking we utilize this "raw material" and bring it into visibility.

Our bodies and our affairs cannot be Godlike unless our thinking conforms to divine ideas. All our outer expressions reflect and conform to the thoughts that prevail in our minds. Our every thought of negation, our every thought that gives reality to evil, tears down our conception of God, while our thoughts of good build it up. The child therefore should be made to see the importance of guarding his thoughts and of giving lodgment in his mind only to thoughts that are spiritual.

By our thinking, too, we take the steps toward spiritual understanding that are embraced in the use of denials and affirmations and in the active use of faith.

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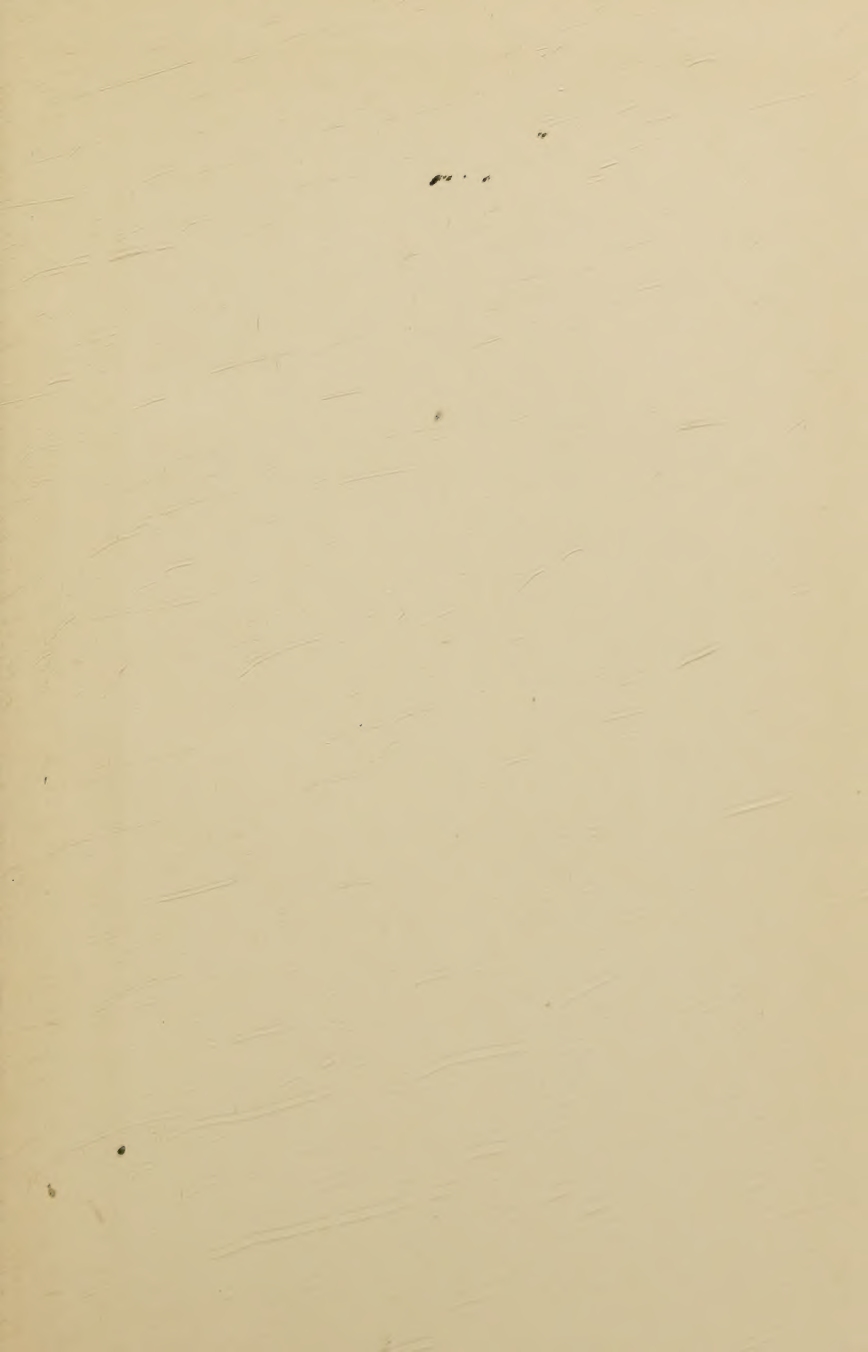
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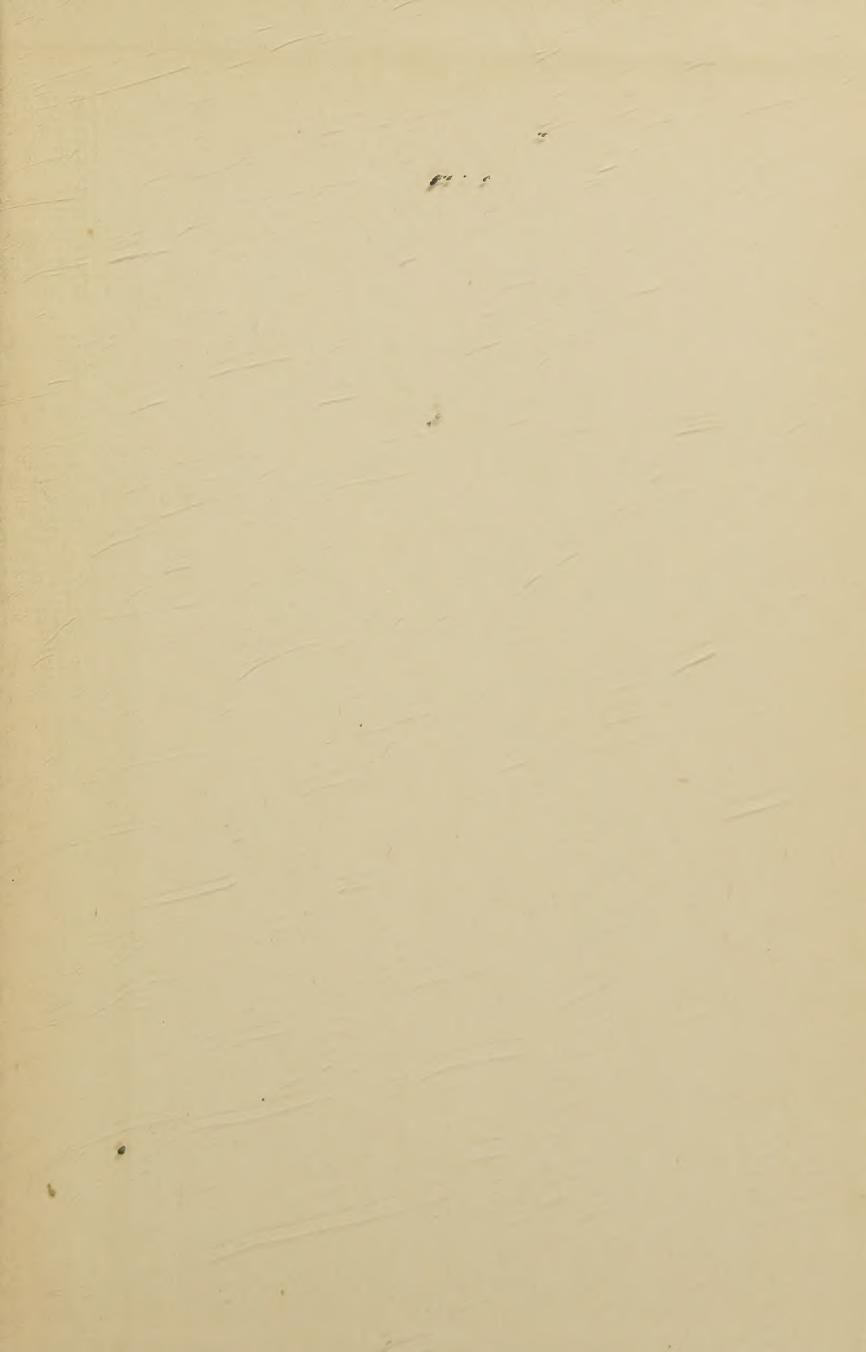
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